

De Neutralibus et Mediis.

W. Herbert.

Grossly Englyshed, Jacke of both Sydes. 1787.

A GODLY
and a necessary catho-
like Admonicion, touching
those that be Neutres, holding vp;
on no certayne Religion nor Doctryne, and
such as holde with both partes, or rather
of no parte, very necessary to staye
& stablysh Gods elect in the true
catholike faith against thys
present wicked world.

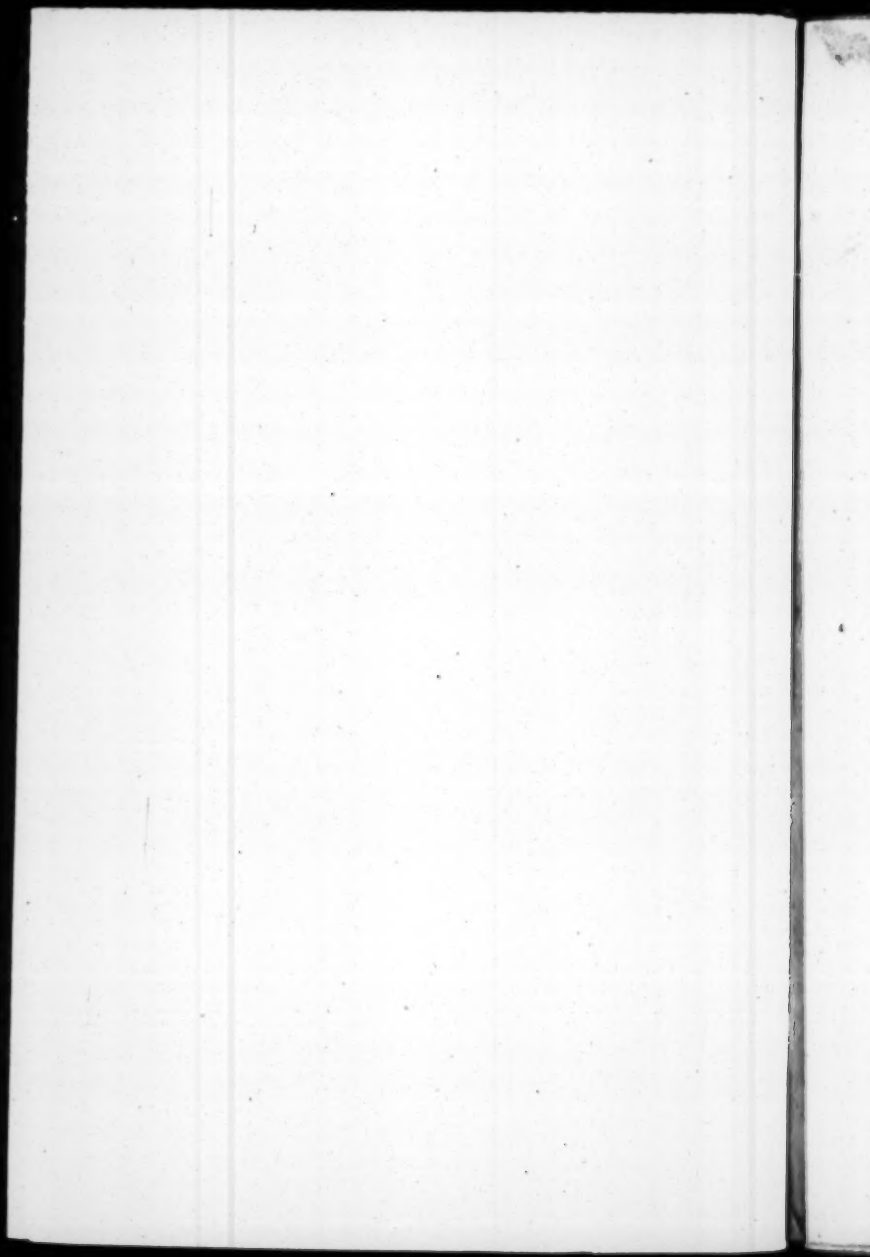
Seen and allowed, according to the order ap-
pointed in the Quenes Maiesties injunctions,

Apocal.iii.

Thus sayth Amen, the saythfull and true
Witness, the beginning of the creatures of
God: I knowe thy woorkes that thou art no-
ther cold nor hote. I would thou were either
colde or hote. So then because thou art be-
twene both, and nother colde nor hote, I will
spewe thee out of my mouth.

Imprinted at London in Whitechurche Strete
by Richard Harrison.

1582.



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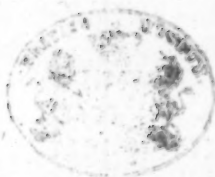
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THE PREFACE

to the Reader.



Sint Paul in the begin-
nyng of hys moste wo-
rthy graue Epistle to the *Roma.
Romains, sayeth thus: I
am not ashamed of the
Gospel of Christ, for it
is the power of god vn-
to saluation to al that be-
leue. In which worde he hath comprehended
two special poyntes of a christian man: that
he should confesse the gospel, and be of good
comfort in cōfessing the gospel. For it is not
ynough for a man to haue the righte vnder-
standing of the true doctrine of the gospel by
the help of the holy ghost, but it is required
of necessitye that he also utter it faithfully
and openly shew it, that God may be glorifi-
ed in the beleuers: and that other folkes also
maye shake of their errors, which they are
tangled in, and be allured to receaue y^e truth
as Christ giueth warning. Mat. v. Let
your light so shine before men, that they may
see your good workes, & glorify your father,
which is in heaue. And Paul saith: The be-
lefe of the heart iustificieth, but the mouth cō- *Rom. x.
fesseth vnto saluation. And Dauid saith: I *Ps. cxvi.
beleued, & therefore I spake. Psal. Cxvi. For
A. ij. lxxx

The Aurores

lyke as a tree cannot be a good tree, except it
bryn. xii. bring forth good frute, euen so canot y sayth
be a good faith, wherout no outward tokens
of life & goodnes appeare. Wherbeit this sayig
ought not to be taken as though I met y vo-
cation should be confounded, & as though it
were lawfull for euery mā y lusted to starte
vp into y pulpet, and there shew his mynd &
teach other openly. But that it is necessari-
ly requiried of euery one to confesse the Gos-
pell in hys own vocation and place,

Let those y be gouernours perswade thesel-
ues, y this is one of y principallest pointes of
their office, which God hath placed the in, to
force y blyndnes & corrupt doctrines be des-
peched, and wicked Godseruice banished and
y the true doctrine of the Gospell be purely
soundly and faithfully preached vnto y peo-
ple by fitte ministers. Let householders in-
struct their children Godly in y principles &
chiefe Articles of the Gospels doctrines. Let
teachers do the same in their vocation. Let
them Godly, playnly, ryghtly, and faithfully
plant the Gospel of Christ. Let them not dis-
semble, let them not play the crafty ingglers

Pete. iii. let them not comber wennes consciences.
And let euery one when he is asked, render
accounte of hys faith in Christe and hys
Gospel, not haltingly but plainly, according

Preface.

to the thyde commaundement: Thou shalt
not take þ name of thy Lord God in vayne.
Where Paul speaketh of confessing þ Gos-
pel, which no man ought to be ashamed of,
he geuerth playne significatiō that hys mynd
is to haue euery one to laye a sure ground-
worke of the heauenly doctrine, which the
sone of G D D hath preached. For it is not
possible for any man to be able to make a
true and a constant confession of the Gospel,
specially when there is most certain daunger
presently before hys eyes, except he both vn-
derstand the doctrine aryght, and exercise
his conscience therwith, and perceaue by of-
ten experience, þ hys conscience (if it be tor-
sed and troubled with tentacions) can quiet
it self in non other doctrine but in only this.
Many at the beginning when the truth by þ
decreed pleasure of God, beganne to shew a
glimmering of light in Germany, wer wō-
derous seruente, and set þ better legge afoze
stowtly. For it was an easy matter for them
to crake and prate at that tyme, for the crosse
of persecution which tryeth who be true be-
leuers, as gold is tried in þ fier, was thought
to haue ben somewhat farther of than it was.
But now many are becom so lametly light-
mynded, and slyde and shynke so fast, that
it is a toke þ they neuer learned þ principles

A.iii. and

The Antoz

hath such a wonderful force and power, that it is able to ryd vs wretched folkes out of these everlasting euilles, to put to flyght and conquere all our most cruell enemyes, and to restore vnto vs the louing fauour of God, righteousnesse and eternal life. For this way to saue by, lyked almighty God after none other sorte, but that he woulde of his mercy and for y^e death of hys sonnes sake, aswel recreate the that beleue hys promyses declared & set forth in hys vndoubted witten worde, as to geue them righteousnes, life and ever-

Cozin. i.

hll. ii.
ohn. vi.

lasting saluacion: As Paul sayeth. i. Cor. i. After y^e the world in wisdom knew not God through wisdom, it pleased God through the foolishnes of preaching to saue them y^e beleue. And therof it is rightly called the word of life. But as for al other doctrines how excellent soeuer they be, they are in thys case vnprofitable, bayne, and of no balne. For loke in what poynt they be y^e most auailable, they shew som consolacions, how miseries and euil entreating that chaunce to a mā in this life, ought to be manfully borne & overcome, that a Joyly stoute man shoulde not shamefully cast downe his heart altogether, and disseyne his honesty. But as for y^e heauy griefes of conscience, of death, & damnation, they nether ridde vs of the, nor swage them

one

Preface.

one iote. But thys Gospell of Iesus Christ
doth quyet and helpe h conscience perfectly.
For it bringeth moſte vndoubted ſure for-
geuenes of synnes for Chyiſtes ſake, & diſ-
pecheth away h threatenings & power of the
lawe, death, the diuel, and of hell. For when
synne is put away, it cannot be choſen but
the violence of all enemyes muſt nedes not
only be broken, but quyte diſpeched away:
and then it ſoloweth that we are in ſanoure
with God, and made enheritours of euer-
laſting life. And how fortuneth it, that thys
worde alone is of ſo greate ſtrength? For
it is the power of God, ſayeth Paul, that is,
God accordyng to hys eternall & marvelous
wiſedome hath founded and eſtablyſhed the
kyngdome of his ſonne, wherein men are
borne a newe and ſaued, in his worde, and
in the ſame worde he himſelfe wilbe mighty
& of effectuall power. As for other doctrines,
they haue not thys highe commendacion of
honour, h they were the power of God. In
dede they be the noble good gyftes of God
which al men ought to ble with thankesge-
uing, but they are not that power of God,
wherby the wrath of God is taken away, &
wherby men are deliuered from h Lordſhip
of death, the diuell, and hell. This reall title,
the Goſpell of Chyiſt which was declared out

A. b.

of

ff. 1. v. 1. v. 2.
of god. 2.
to the world.

The Autoys

of eternal fathers bosome, chalengerth only
to it self. Therefore where Christ sayeth: He
that heareth you heareth me. And, It is not
you that speake, but the spirite of God which
is in you: teacheth vs concernyng thys po-
wer, that God doth geue righteousness and
euerlasting lyfe to all beleuers throughe the
worde. Furthermore the selfe same worde
that teacheth & benefites of Christ, is right-
ly called also the power of God, because it a-
bydeth and endureth for euer: neither can it
by any force or craft either of the worlde or of
diuell, (which seeke alwayes to do myschief,)
be ouerthrowen or brought to confusion: As
Christ sayeth, There shall no gates of hell
preuaile agaynst it. For albeit this word that
was sent from heauen hath bene sometymes
most filthily mangled and darkened, so that
horrible errors haue hoyned the rule farre &
broad, and the state of all thinges hath ben
after such wise as though it shoulde be quite
plucked vp by the rootes, yet in other places
though amonge a very slender company, it
hath layne vndefiled and when tyme came,
it was brought forth into lyght agayne by
such instrumentes as God raysed vp vnto
ministrye: whom he caused to gather his
Church together that truly acknowledged
him, truly called vpon him, and truly serued
hym.

*Esa. xl.

*Psa. xli.

Preface.

hym. Therefore the Gospel of Christ which Paul and other of the Apostles & Prophetes preached, is such a one, that no man may iustly be ashamed of it. For it is the very power of God, bycause it both worketh saluation in the heartes of faythfull beleuers, and cannot be bitterly extinguyshed. Where to shal we then be afrayde at the power and furious rage of y^e whole world, which now (as though it were hozne woode) goeth about either to obscure or bitterly despech that heavenly lyght of Goddes Gospel: The worlde hath som power, I say not nay, many are mischicuously well skylled in crafty policie, wherewith their drift is to vndermyne the eruth of God, yf they coulde by any possible craft ouerthrow it, I graunt: But they shall be none other in effect, thā if water bubbles shoulde beate agaynst rockes of Adamond.

For in asmuch as God hath strengthened this word with his power, thei shal displease God to their owne greatest harme, whosoer attempteth any thyng agaynst it: as the hystories of al ages dooe plenteously repute. Then seing our saluation is conteyned in thys only worde, it were our duety constantly to perseuer in it, that we suffer not oure selues to be whirled aboute with euery blustering winde of doctrines. It were
our

The Authors

our duty also not to be so sore afraid though
our enemies & papistes sought our destructi-
on: but to confesse the Gospell constantly and
let God alone with the successe of & matter,
for he will not suffer hys owne, power to be
weakened nor dimynished.

To & intent therfore I might monythe and
according to Paules saying, exhort som, both
to embrace the true doctrine of the Gospell
which is come to open light now in these la-
ter dayes of & worlde, & to confesse it and to
kepe it safe also: I haue bpō a Godly purpose
gathered certain reasons, & it is not lawfull
for a man either to be a playne Neutre, that
is, to be without any certayn religion, and
passe bpō no doctrine: or to halt on both sides
at once, that is to be desirous to be ioynded in
familiar frendship both wth the defendoers of
corrupt doctrine, and them & mayntain pure
doctrine al at once, vnder what pretence soe-
uer it be. Howbest my mynd was not to of-
fend any mannes person, but only purposed
to reason vpon the matter it self as modestly
as I could out of & foundacions of holy scrip-
ture, so farre as God gaue me leaue: and I
trust I shal in a maner satisfie them & iudge
me with indifferent heartes. But agaynst &
smatching of Heres pickquarell, I shal per-
adventure haue no remedy. For I doubt not
but

Preface.

but som wil construe me crookedly ynough,
as þ̄ verse sayth. Conscius ipse sibi, de se putat
omnia dici. He þ̄ hath a guilty conscience think-
eth e uery thing spoken by him. But I desyre
al men to weigh the importance of þ̄ matter
without priuate affections, & consider be-
foze hand, in what state thei wil appeare an
other day before the iudge Christ, which
shal require a reckening of vs al at hys last
iudgement. I meddle not now w̄ politicall
orders of the worlde, but of the conscience, in
what kynde of doctrine it can quiet it selfe,
& of saluacion of soule And albeit I do well
ynough vnderstand myne own infancy and
childish tong in comparison of so many most
excellent, most learned, and most graue wise
mē, who God hath stirred bp in many places
at this most fortunate time, which excede me
most farre both in learning & practyse of
things, and coulde haue handled this matter
much more notably than I can do, yet foras-
much as God of his great mercy hath called
me vnto this ministrye in the churche, I
thought it my duty also to beare and present
myne offering vnto the Lordes aultare, not
doubting but he wil take it in good parte, al-
though it is not cōparable with other mēnes
giftes. Christ maketh signification þ̄ he was
not discōtent w̄ the two farthings which the
poore

The Autors

poore widowe cast into y^e treasure house, and
therfore he will not be displeased at my one
sarthpyng which I now exhibite . This I
thought good to dedicate vnto thee gentell
reader. For that there is nothing in al thys
wozld y^e beautifieth & becommeth a man so
much, as liberall bringing by in good let-
ters, specially if he set his mind vpon Godly-
nesse w^{ill}, which ought to be y^e gouernour
and limytour of al other sciences. Let other
make much of their riches & woꝛldly pow-
er, which are slippery goods & fall away in a
moment. But a minde wel husbanded & fur-
nished w^{ith} learning, & specially Godlinesse,
are euerlasting riches. The wicked & most
vngyracions people of al, haue woꝛldly riches
as wel as the good and Godly: but they haue
not honest learning and Godlinesse so well
as thei. Thus I besech God the father of our
Lorde Iesu Christ, to kepe vs al in the one
and true doctrine of y^e Gospell, and preserue
thesame vnto our posteritye, and suf-

fer it not to be bitterly destroyed
by the deuilles workmā.

Gyp. Fare you
happely
well

A Godly and a necessary
Admonition concernyng Neutres
suche as deserue the grosse name of Jacke
of both sydes.



M In all ages haue iudged
that the diuersities of religy-
ons and doctrynes doo cause
alteraciōs of mēnes mindes,
and sondrye chaunges, and
bryng discommodities vnto
realmes. And for that cause there haue been
alwayes many flyters and dyce mockers of
religions, & specially of that religion which
God hymselfe hath set forth and ordeyned.
And of the learned sorte there haue bene not
a fewe, that would applye themselves vnto
the willes of the high estates, (lyke gay fyne
cakes for their Lordes own tooth) and seke
som sleighte quyet meanes, by patching. ii.
or. iii. religions of contrary sortes together,
as wel to take away þ troubles of scismes, as
to maintain peace, & þ state of things present
& better & (as they thought) þ more in saue-
gard. This was þ originall fountayne (doubt-
les) þ the Turkes Alcozan sprong out of, &
many other elyph chaunges & horrible mi-
gale māgles of religions had their beginnyng
of, whiche, it is not possible peradventure to
plucke

Peurre and

pluck by cleane by h̄ rotes while h̄ world go
eth about. It is no maruell therfore though
those most noysōe myschieses come by thick
and threē folde now in thys last dotyng age
of the lyeng world (for they beganne a great
while ago) and grow, and beare the swynge
more and more, seing Christ told befoze had
that the last season of the worlde shoulde be
the filthy synke of al wickednesse, in so much
that it shalbe almost a doubt, whether the
sonne of God whē he cometh downe from
hys secret seat vnto iudgement, shall synde
saith on earth. And we are all ouerwhelmed
almost with so greate darknesse, and are so
purre blynde so that we cannot see these so
harmous mischieses, nor much abhorre the,
no, we rather toyne our selues to them in a
maner of our own voluntary mynd. There
is no small payne therfore hanging ouer
thys last season, seing all cōtryes are ge
ue to Godlesse voluptuousnesse so farre and
wyde, yea to such Godlesse voluptuousnesse,
that the most cleare light of Goddes Gospel,
which through the greate mercy of G D D
hath shined bright in these latter dayes, and
doth by the bounteous benefyte of God cast
lyght yet still, is lothed, and is not alonely
trodē vnder foote of many men, but also
which is the more vnworthye and more noy
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Jacke of both sydes.

son, men compt it a light tryfling matter,
nay mary, they reckon it a singular wittyte
part, that thei can craftily cloke and dessem-
ble religion, and handle themselves in all
outward assayes after such sorte, as yf a mā
were familiarly lynked to both partes, not
altogether gone from the papistes, least he
be reckened a stubburne felowe, not bitterly
deuozced from y^e Gospellers, least he be cal-
led an apostata: and by that wyse to walke as
it were in the middle and most safe way,
to be indifferent to both sydes, to kepe peace
substaunce, Honour, and dignitye safe, and
not altogether noz fluttrishely to forsake reli-
gion, and yet for al that, to seme addicte to
what religion a man wil. This matter I say
is no small mischiese which the diuell in this
filthy synke hole of the worlde betwytcheth
and insptreth folkes withall. For by this
meanes mennes heartes by litell and litell
ware saynt more and more, the truth is kept
in coiert and suffreth violence, confessing of
y^e Gospell is become mūnebudget, Martyrs
war geason, and Christ is altogether buried.
And this mischiese is pleasaunt and gaye at
a blush, but it is a perflouser matter than
men take it for, nourcynge the lyttour of all
abhomynacion, as it were vnder a greate
swolne tonne helyed paunch, and is in dede
B. i. a bore

Neutre and

a bore concernyng all mischeif. Now sayng
the matter is euen so, and thys mischeif cre-
peth on (lyke a canker) and spredeth it self
dayly broader and broader, and infecteth
very many folkes of al estates with his most
pestilent contagious infection: surely it wer
very necessarily requisite, that those whom
God hath ordayned to be watchmen on hys
towre, should not be carelesse as though ther
were no daunger in hande: they shoulde not
playe the dūme dogges, or talke of nothyng
but as though all were well: but forasmuch
as most present peril of soules is befoze our
eyes, they should be diligent, and like sayth,
full trusty men they should p^riuately and o-
penly resyst these so great myschieses: they
should monyshe and exhorste all men to con-
fesse the truth playnly without haltyng, and
let God alone with the rest. For it is hys
charge to care how he will kepe hys churche
and members, and traine the safely throughe
the wild raging waues of the read sea, when
the ruflyng empires of the worlde shal come
to naught. For eucry one is bounden and
constrayned by hys commaundement of God
to lynke hymselfe surely to the truth, and
confesse it, yea if nede were euen with the
daunger of hys lyfe. And albeit I measure
my self by mine own sote and perceaue how
vnfytte

Jacke of both sydes.

Insitte a man I am to treat of thys contro-
uersye at large, namely being so farre spred
abroade, yet vpon certayne consyderacions
I am purposed presently to talke of some
pointes at least touching thys matter, to the
intēt I may helpe in fewe woordes asit were
poynting with my finger, that it is not law-
full nor a small trisling matter for a man to
be an Epicure, or to dally in religio, & with
the truth of the Gospell to his own pryuate
commodities, as he instructh himselfe. And I
trust that God will take this childish stam-
meryng tong of myne in thankefull part se-
ing it lypseth of his glorie and prayse. And
although it be not allowed of all men in this
most corrupt worlde, it shall make no greate
force. Paule sayeth: if I went about to please
men, I coulde not be the seruante of Christ.
Now will I bryefly speake of .ij. questions
first whether it be lawfull for any man to be
a peute, and then whether a mā may law-
fully kepe a meane, or be a Jacke of both
sydes. And when I haue knytte vp these in
fewe woordes, and minystrred but enen as it
were couert matter for men to muse vpon, I
shall then leaue the whole case for every mā
to way and discusse more aduisedly and more
thoroughly with hymself. And before we bu-
cle vs to our busynesse, it is good to knowe
that,

W. H.

that,

Peutres and

that I reason not presently of any open blasphemous sortes of folkes, as of Turkes or Jewes or other such like Idolatrous people, but of them most cheifly which are among the people of God, that is to say, in y^e church & are not altogether Godlesse, as they thinke themselves and as they would haue other to iudge of them: nother are they of the base common sort of people, nor vnlearned silly soules, but passe other men in many giftes of nurture and good qualities, and are such men as woulde not be repproued nor founde fault withal, but loke earnestly to be praysed for their singular witte and sobernesse.

Who be
Peutres

Those therefore be Peutres, which when men barge in their doctrine, that is, when. ii. doctrines are so contrary the one to the other, that there is hard hold among great learned men about the, assent openly to none of the al, but abyde in a meane, either desiring both partes & deuising some peculiar opinions of their own braines, which they loue and set much by: or els gaping for a determinacion of doctrines, in som general counsaill wher those y^e beare y^e swinge of y^e church & al y^e hole world should acknowledge & embrace y^e truth, & wher it should be set forth vnto al men after such sorte, as non durst be so hardy as to speake once against it. But in y^e meane season
while

Jacke of both sydes.

whyle it commeth not thus to passe, they kepe them in a meane, they doubt in theyr mynde, they restrayne and suspende their consent, they nother allowe nor disallowe either part. But those are Jackes of both sydes or walkers in a meane, which vse themselves after a contrary fashion, y^e is, they hang on both sydes, and do what they can to be in fauour with both partes: som popish toyes they solow to come in fauour with them, for feare of putting themselves and theyr pelfe in hazarde. On the other syde, theyr drift is to content the Gospellers also, least it should be thought they do against the truth that they had acknowledged: And al this vpon a wonderous forecast of peace & tranquillitie. Such men as are not earnestly bent to any religion, and referre al to be set forth, allowed and debated by a counsel, or leane both to this side and to that side, are worthy to beare y^e name of Peutres and Jacke of both sydes. But this (I trust) shall plainly appeare by that, that foloweth. Therefore I will make no more wordes in this behalfe. Of these indifferēt discrete wise men there are diuerse kindes. First in a generalty there be two sorts. For som are Peutres & Jackes of both sides in temporall and politick worldly matters, which be subject vnto reason, so as they may

who b
Jackes
of both
Sydes.

Peutres and

be ryghtly discerned and iudged by reason.
For God hath grafted a certayn wonderful
light into the nature of man, which this pre-
sent life may in a maner be gouerned by.
Howbeit, it is greatly abated and obscured
through originall synne, so that very many
tymes that excellent iudgement of reason is
deceaued, and readeth in many thyngs at a
venture as the blynde man casteth his staff.
There be other Peutres and Jackes of both
sydes in diuine matters and Gods owne ho-
ly matters, which perteyne to the conscience
and soule health. Those be not naturally sub-
iecte vnto reason, but they are and ought to
be taken for true: why? because God hath
plainly opened them. These I now properly
speake of. And of these ther are many sortes.
Some regarde no kynde of doctrine at all,
and so they tell every body: they desyre both
the papists part and the Gospellers, and liue
after their owne fashon and fantasie, either
bitterly without religiō not passyng whether
they knew the truth or not, or els they yma-
gyne them opinions of their own, and those
they sticke stowtely to, yea when they haue
not a worde to say, yet they wil not yelde nor
chaunge their iudgement, but as it were vn-
mouable meare stones stycke fast in theire
place. Those may truly and properly be cal-
led

Jacke of both sydes.

led epicures and Godles persones, men both wayward & stubborne. Som are secretly and craftily haltours on both sides, that thei may be as it were al one with the Gospellers in outward countenance, but yet they beare the hartyer good will inwardly to þ papistes the enemyes of þ Gospel. In their heartes thei allowe papistrýe, and now and then thei belche out no lesse by parables in their communication. As for þ opinions that thei haue once conceaued, and specially such as they haue ben noseled vp in from their tender yeares, they kepe styll tooth and nayle, and hide them toso diligently withyn themselves. They wish in their sleue that al popery were set by agayne, yet for feare and worldly aduantage sake, they beare a fayre face outwardly, and dare not speake openly what their heart thinketh. These may be called, & are in dede pestilent hypocrites, bycause they blowe nother hotte nor colde. Other Jackes of both sydes there are much lyke vnto these we spake of last, but yet more craftily and more ingraciously than all the rest. For they playe whyppe Jacke and turne them wonderfully, and halt on both sides so nym- bly, that thei doo what they can to please and content both partes. They behaue themsel- ues so when they are with the papistes, that

B. 111). they

they seme to be of their mind. Contrarywise among the Gospellers they make it goodly, bycause they would seme not to haue bitterly cast away nor forsaken the truth . In som thynges they frame themselves lyke vnto the papistes the enemyes of the Gospel, they beare with many thynges, they receaue many thynges , and they dissemble many thynges, that they wene verily they are of theyr opinion . Contrarywise their talke is suche vnto the other parte, that no man can possibly perceaue any manifest thynking in them . They seke narzowe wayes , that som maner agrement may be had, at the least in outwarde matters. They trauaile till they sweate againe, to maintaine tranquillitye not only in tempozall affayres but in ecclesiastical matters most principally, as they make their boast and may not abyde them y dare once hysse against their policies. What name I shall decke these men withall, I cannot almost tell . For they differ among themselves one from another wonderfully . But let them be called Martin many colours, Mathyn Mauerours , and Barnarde Belymounies, that can turne there cloke as the winde bloweth and make a concord betwene Christ and Belial. Well, we may call them after their godfather on the steple toppe, whether

Jacke of both sydes.

thercockes. These people will be compted to excede, and to be farre wiser thā other folkes. In dede thei be farre wickeder, for their fetch is all for their own safety, and yet vnder a fayre cloked pzetence to bewitch and bleare the vnlearned sylly soules eyes withall, and to draw innumerable other into the pytte with them.

But for shorutenesse sake let vs (as we beganne) cal the first sorte Peutres, and al the rest Jacke of both sides. And if any mo come in the way, include them with in these general sortes. Notwbeit there ought to be a diligent difference put betwene weakelinges, which be desirous to learne & to be taught, and our Peutres and Jackes of both sydes. For my communication here is of suche as offende more of malice than of weakenes & ignoraunce. As for the weake and such as do what thei can to come to the truth, and if thei might fortune to heare it, woulde most despyroully and with thankesgeuing receaue it, we as reason is, beare patiently withall, and beseeche God to beholde and helpe thei growinges, that they may receaue som glimmering out of the bryght sunne of the Gospel.

But as for my Peutres & Jackes of both sydes, they are almost past amendement, as it shalbe opened afterward.

W. b.

Now

Pentre and

* Now let vs shew at fewe wordes, out of
what fountayne these mē, which folow their
own fanspes, spring so fast, and what ma-
keth them to become such maner of folkes.
For they came all out of one fenne. But to
speake at a worde, they are bredde eyther of
careles securitpe & cōtempt of Gods worde:
(For som folkes are so lyght and so uncon-
stant mynded, that they speake not in ear-
nest of any thynge; and thynke it a very smal
matter to dally in religiō a litle, and to abuse
it at their pleasure as they thinke mete) or els
of Philosophy and naturall reason, whiche
goeth euer about to make an hotch potche of
Gods worde and reason together, and after
the rule of reason to search and to measure
all thynges, and to iudge what is to be lyked
and what is not. As it semeth consonant to
mannes reason that God accepteth men for
the ryghteousnesse of their owne vertuous
dedes sake, though not altogether yet in som
part at y least. For God is a most righteous
spirite, which requyrez ryghteous dedes as
mete it is, and geueth rewarde for them, and
abhorreth & punnysheth those woakes that
are vnyghteous. That is a pleasant and a
gaye concorde therfore, whiche completh
mannes woakes and Chyistes woakes toge-
ther; y mā is accepted first frely for Chyistes
sake

Jacke of both sydes.

lake, but not frely after ward in the end, but
for his own charities sake, so y^e he makeih his
iustification perfittly by hymselfe. But when
these same men heare manifest testimonies
brought out both of the old testamente and
new, which teach that we are pronounced
righteous, or righteousnes is imputed vnto
vs only throughe the merite of Christ by only
faith frely without the worthynesse of oure
merites: that geare dwaweth their myndes
thys way and that way, that they hang in a
doubt, & cannot tel, which way they ought
rather to leane to. Reason calleth thys way:
the autozitye of Gods worde byddeth y^e way.
These discrete wytty men also thinke thus.
No of the one part those that haue rule of the
church and worldly gouernement, confirme
and strengthen theyr doctrines with som
testimonies of scripture, with the autozitye
of fathers, with the consent of certayn coun-
sailes, and with the opinion of long contynua-
unce; and these are learned and holy men,
and it is not lyke that they are cleane desty-
tute of the holy ghost.

But one the other part they doo thesame,
and much more strongly: they pike out the
foundacion of al the whole scriptures, & lay
them out openly befoze men, they report the
to the purest sentences of fathers, and to the
autozitye

Peutre and

authoritie of the purest Counsailes, and the
the consent of the churche in all ages con-
nually from the beginnyng. Neuerthelesse
they are but a fewe men in numbze, and of
no famous estimacion. To be shorthe both
partes seme to haue som truth on their sides.
They thynke therefore: what myste shall I
make in thys behalfe? It is much better for
me to be a Peutre in so great a controuer-
sy, than to take by the stryfe to myne owne
harne.

So men that loue honestye (as they would
be taken) are offended with the vices of both
partes. They thynke, lo on the papistes part
there ar many fowle faultes and vices, Ido-
latrye, inuocation of dead saynctes, despyling
of the Sacramentes, Symonye, wyueles
whoremongyng, et cet. On the cōtrary part
among the Gospellers there be many imbe-
cillities, there is no discipline, there reygne
deceates, dzonkenness and Riot. So both
partes haue very many thynges worthy re-
proche. And when they haue conceaued such
a fantastical ymagined toy in their heades,
as Plato had or rather as the Anabaptistes
haue, what maner a thing the congregation
ought to be, that is without spotte or soyle,
therefore they thinke it a wyttyer parte for
them to absteyne from both sydes, till those
offences

Jacke of both sydes.

offences be taken away. They see the power and successe of the one part, and iudge their lucky state to be a testimony that God loueth them: Againe thei beholde the mysfortunes and mysseries of the other parte, which they take for tokens that God is displeased with them. At a worde, they compare y^e quietnesse of the papists and the troubles that the other part suffreth together. In all these matters reason topleth solily, and casteth very many folkes hartes headlong into the full streame of gulfe of all doubtles.

Thirde, thei be Peutres and Jackes of both sydes, that shunne y^e feare of dangers & the crosse of persecution, which for the most part kepeth company with the confessing of the truth, as the shadowe doth with the body. And al this commeth to passe, by reason thei are ignorant of the worde of God. For those that wauer and doubt after this fashioⁿ, were neuer true Christians: they neuer layde the foundations of sounde doctryne aright, and they are the sede that was throwen, vpon the high way and vpon thornes & stones, which can bring forth no frute. They set more by the thynges that are corporall than euerlasting. They are and remayne still the children of thys worlde, farre worse than the children of lyght in their generatioⁿ.

But

Neutre and

But I will talke no longer of these matters, for they shal be touched afterward againe in their own place. Hereof (except my witt fail me) it may be gathered in a maner, wherof these double faced doubters spring. And albe it so make one pretence som another, yet thel may be referred to thys one sūme, as I take it. Now therfore the question is not altogether to be skirted at, whether it be free for a mā to be a Neutre, y is, to absteyne utterly from both partes the one being contrary to the other, and solowe his own wytte in the meane tyme, til the truth be opened, and be allowed of all men frō the highest to the lowest. The answer is symple, plaine, and true, that there is a great difference betwene temporall matters of the worlde, and sacred matters of the soule, In temporall affayres a man may blamelessly, nay may ryghtfully somtyme kepe a meane and suspende hys iudgement, that is to saye, in such causes as be intricate and darke, and passe the capacity of mannes reason. For there be very many naturall thyngs, which the weaknesse of mannes wytte is not able to try & searche out. And so in actuall thyngs, there be not a fewe that passe mannes vnderstandyng, and are not opened playne ynough yet to thys howze. As when they dispute in natural things

Jacke of both sydes.

things, how the most goodly many coloured **The rain**
Raynebowe is engendred in the clowde, of bowe
what matter the wind is made indeede, from * **The**
whence it taketh his beginnyng and where wynde
it geneth ouer, or other suche lyke, it is not
thoroughly tried nor knowē. For a man may
perceave in that matter, that reason is very
weake, seing it is not able wth her quicknes
to describe so much as these lower matters:
The Philosophers cannot tel, from whence
thys darke ignoraunce is myngled among
the most excellent lyght which was created
in man. But the worde of God telleth that it
commeth of synne. Adam whyle he was in
hys entler perfection, discerned most readily
the natures of all thynges that bare lyfe,
and of al herbes, and therfore he gaue euery
thyng a name agreeable to the nature of it,
as scripture doth report. Whereby it is
playne that he had a great and a notable
knowlege in al other natures also. But after
hys fall, that gift beganne to banishe awaye
more and more, namely in hys posteritye,
and that that remayneth in vs is very slender,
but yet in mannes life it is both great &
necessary: It also beareth witnesse of God &
sheweth that the shadowes (or the decayes
rather) of Gods workmanship do remaine yet
all, which by lone of God must nedes restore,
and

Deutre and

and y^e shalbe done perfectly in the resurrectiō.
But to returne to the matter. It is not law-
full for al this, for a man in al worldly mat-
ters to restraine his assent, so doubt, and to as-
gree vnto no iudgemēt. For som are know-
en by their principles, which are either dedu-
ced out of theyr principles by good conse-
quence, or els they are known and discerned
perfectly ynough by experience. In such cases
berily, an honest man may not lawfullye
doubt: as that twice two are foure, a mā may
not lawfully make a doubt of it, bicause that
maner of knowlege is grauen into mannes
nature. That a man shoulde do one good
turne for an other, and that none ought to
hurt another, al men know by nature most
certainly. Wherefoze if any man wil yet still
stande in doubt, he is Justly compted not to
be a man, but the monster of a man, and
without al wytte.

So if the question be asked, whether vo-
luptuousnesse or vertue be the end that man
is made to, it is not lawfull to be a Deutre.
For the very reasons that are deduced of
nature it selfe, do evidently declare, that not
voluptuousnes but rather vertue, (that is to
say, the acknowlegging of God) is the ende
wherunto man is ordained. For the lawe of
nature is so graffed in every one of vs, y^e it
represent

Jacke of both sydes

representeth and sheweth (as muche as re-
mayneth still in our corrupte nature) y^e chief
workeman, as it were in a glasse. Therfore
they y^e say, voluptuousnes is the end where-
unto man is made, are led by acertain blind
buttish affection rather than by the iudge-
ment of nature. But as for those that leave
the matter in a meane, & folowe nother part,
as though it were a mater aboue mānes vn-
derstanding, they are dryuen doubtles of al
deuils in hell. And yet there were among
them that lyued as nature led them with out
the light of Goddes worde, which contended
openly, that a man must doubt euen in these
matters that I now spake of: and affirmed
that the truth is incomprehensyble, that is,
can not possible be attayned: as those that fo-
lowed Plato, Virillus, and Pirho, a man
most vnrasonably madd, which taught that
nothing can be certaynly knowen, that all
thing must be doubted of, or (as I may so
terme it) that Neutralitie is to be allowed.
As, that I am now in this place, that thysse
foure are eight, that a man seeth wth hys eyes,
that he heareth with his eares, and such like,
he said all is vncertain. But it is a manyfest
and more then a deuillish maddnes, to put
no difference at all betwene those thinges y^e
God hath grafted in to nature, and woulde

haue to be rules for me to doo by in there life
tyme: and those thinges which the wytte of
ma is able either with much a doo or els not
at all to atteyne. These monstres with there
solowers are iustly hysled out of y^e dozes. For
what is it els to deny so manyfett and so na-
turall thynges, but to fyght with nature,
nay, rather with god him self: Those things
also which are confirmed by handsome and
not al together absurd reasons, a man may
not lawfully infringe or weaken wth out good
aduisement. For it is the propriety of a good
and a sobze wytte not to loue caualacions,
and in matters of more doubt to embrace &
solowe the sentence y^e is more to the purpose
and the more like to be true.

Hold fast therfore the dyfference betwene
hydden and perplere maters, and those that
are subiect and expzessly set forth before all
mennes eyes and vnderstandyng, or bee
strengthened at least with tolerable reasons.
In matters that be obscure and intricate a
man may put of hys consent till the truth be
knowen. But whan it is once brought forth
and openly shewed, none that is in hys right
witte ought to saye agaynst it.

After like facion in pleas of law, in sediti-
ons and tumultes, whan the cause is doubt-
full and dysputable, a good man may with
out

Jacke of both sydes

out hurt of conscience be a Peutre . For it may be, that in political causes both partes may somtymes erre from the truth , being deceaued with the likelyhoode of the truthe. Therfore it is a moze sure way for a man to remayne a Peutre and in doubt still , untill the truth be euidently shewed. Peuertheles Solon whiche was the noblest wise man of hys tyme, made a lawe, that it should be lawe, full for no mā to be a Peutre in publike matters of variaunce, bicause (as Cellius expoundeth it) that way was thought to be of very much empor taunce to establissh concord. Besydes that a Peutre myght be reckoned and accused as a traitour of both partes. But of thys maner of sentence I will make no longer talke here. Only let it suffer that I haue bryefly shewed, that som thinge in worldly & ciuile cases be vncertayne & doubtfull, wherein a good man may be a Peutre , till the error be taken a way: and that som thinges are so certayn and so manifestly playne, that no man may stand in doubt of them, except he will bzaule with hys owne conscience, and abandon al certayntye.

But in sacred matters, persepnyng to Goddes glorie & our soules health, the case is farre otherwyle. For I reason not here of yudgements that are bezyne with vs natu-

Pentre and

rally and we know them with out a teacher,
as are the pꝛinciples of speculation and pꝛac-
tyce, which I spake of a litell ere, as, at a hole
thing is greater than any part of it, that Pa-
rentes ought to be honoured, and such lyke,
oz those that are knowen by experience oz a-
ny mcanes els but of the secret mysteries of
God, which (as the Apostle saith) no eie hath
sene, no eare hath heard, noz haue entred in
to any mannes hearte: whiche therefore be
certayn, sure, and perpetuall, bycause God
hath opened them, not in figures but plain-
ly, and would haue euery body both to know
them and beleue the. But to make the mat-
ter more playne and cleare, I shall deuyde it
as it were into twoo formes.

Fyꝛst there be somthinges in scriptures
ouer darke, which are not all thꝛoughly ope-
ned, but are differred vnto the li'e to come: &
diuerse men haue diuerse opinions of them.
Then there be other things that are many-
festly disclosed & declared, which God would
haue to be knowen in thys lyfe. In dede I
make not this distinctio to narrowly and to
superstitiously, yf any man lusteth to denide
it more synely, I hynder hym not. Touching
ceremonyes instituted in the church by the
autoꝛitye of man, sozasmuch as they swarne
somewhat from thys matter, my purpose is
not

not to speak any farther of the in this place.
 Of the fyrst sorte, such be, as are no articles of
 the sayth, nor be so necessary, but that we may
 be saved though we know them not. But
 forasmuche as mannes nature is curious, &
 goeth about to searche out secretes, & namely
 those that are hidden pryue by the singular
 counsaile of God, that is the cause why men
 doo varye in opinions, so that one thus, and
 an other after an other sorte hath iudged of
 them. In this variety of opinions, and in
 such matters as either are not thoroughly o-
 pened, or the exacte knowlege of them is not
 required vnto saluacion, we may restryne
 our assent and subscribe to nother parte, as
 in a matter to depe for our capacite persue-
 ly to inquite of. As for example. In the scrip-
 tures it is told before hand that this worlde
 shall once be destroyed, and the quicke and
 dead iudged: thus farre it is an article of our
 sayth. But the time when, what yeare, what
 daye, and what moment that shalbe, is not
 where expessed clerely and distinctly in the
 rolles of holy writte. And Christ when his
 Apostles asked him, made the this answer:
 It is not for you to knowe the tymes or the
 seasons, whiche the father hath set in his
 owne power. Actes. i. And: Concer-
 nyng that day and howe no man knoweth

The cer-
 tayne day
 of dome.

when the
 day of the
 iudgement shal
 come.

Pentre and

nor the Angelles of heauen , but onely the
father. Also , The dayes shalbe shortned
for the electes sake . Mathe. xxiii. And
Paul saith The daye of y Lord shall come
as a thefe in the night . i. Thessa. v. Therefore
as concernyng the p̄esired and very exacte
tyme, when the hole buolding of thys world
shalbe dissolued , and all the dead shall at the
sounding of the trompet and the voyce of the
Archangell , come out of their graues , it is
not an article of the fayth , but a ridle , that
we perchaunce shall neuer be able to read.
But men now a dayes (as their nature is
passyng curious , and harpeth vpon thinges
forboden) gesse at a venture. They bring out
Chias saing of the .6000. yeares, wherwith
the workes of the sixe dayes accorde . Ther
be som prophesies in Daniel, in the sayenges
of Christ and the Apostles , and in the Apo
calypse : and som signes also are spoken of to
come before , whiche are now come to passe
before oure eyes. Of these and certayn other
textes chafed to gether , the tyme is sucked
out when the worlde shall haue an end. And
ther haue ben som double diligent and busy
wyrtied men , that letted not to a poynt the
very yeare and daye in open writynges , but
whē it happened not euently after their rec
kenyng , it made som of them ashamed , and
repproued

reproued the of notable vnadvised temerity.
And albeit no man (as I suppose) will call it
synne to trye & houlte out som matters that
are somewhat secrete and hidden in h darker
prophecies of the holy scripture, yet it is as
free for a man, not to assent in post haste to
things that be vncertayne.

Therefore seing aswell the coniectures be
vncertayn, what coniectures soeuer they be,
as also Christ hath told before, y it is a mat-
ter not possible to be houlte out, no not so
much as of the Angelles in heauen, whiche
passe vs not a litell in wisdom & knogledge
of secrete things. A Godly mā may without
hurt of conscience in thys behalfe doubt, and
confesse frely, that he will leaue the matter
in the mydde waye, bycause it is to highe for
mannes reason possibly to perceaue, except
God reueale it vnto hym. Theire be other
matters also such as thys is, but let vs come
now to other oppynions. There are sondry
opinions, what the Starre was that shone to
the wyse men in their Iourneye to Christ:
whether it were an Angell, or a certayne
starre so facioned and gouerned of God, that
it had a wonderfull course, applyeng it selfe
mete for the wyse mēnes passage. Doubtles
the oppynion of both partes semeth like to be
true. For h knowing of it doth almost proue,

C. lllj. that

The
Starre

that there was som reasonable thing in that
flamynge byghthenesse. For it made no fur-
ther halt then serued for the wyse mennes
turne, and shewed the right waye (as com-
brous as it was to hytte) throughe euerye by
waye, now and the it hidde it selfe, and at last
it stode straight ouer h house, where Christ
was newly bozne: insomuch that it hanged
dowward and poynted h very place where
the babe laye. Therefore the reasonable course
and place seme not possible to a gree fyty
prough with a naturall starre, but rather
vnto an Angell, for Angells are in other
cases many times sene in fyrye flames. Co-
trary wise h power of God maketh al things
possible, that it myght haue bene thought a
very starre in dede. For who will saye, it is
not possible for God, to create a new starre
in the honour of hys most deare beloued son
and of that wonderfull worke, & to appoynt it
an other place the the rest had, yea to make
it to moue also after so maruailous a facion,
that when the wise men were set forwarde,
it guyded the the way still vnto Bethlehem,
and there when it had done as it was appoin-
ted, it vanished a waye a gayne: God with
one only word set all the hole court of heaue
in order, and prescrybed to the starres both
that moue and shooe, their courses, whiche
they

Jacke of both sydes .

they holde on still vnto their appoynted ly-
mites, where they shall also chaunge . So in
dede God might at hys owne almighty will,
most easely bring to passe, that a very starre
shoulde shyne bright in the ayer, & kepe thys
so wonderfull a race til vnto Chyestes maū-
ger. Notwithstanding forasmuch as it is no
article of the faith, but a hidden matter and
an opinion, and maketh small skyll, whether
of these myndes a man leyneth vnto, & soule
catcheth no peril nor harme by it. Wherefore
it is free for a man in thys varietie of opini-
ons, to kepe backe hys assent, and be a Pen-
tre. It hath ben long in questios & hard hold
hath ben among diuines, cōcernyng h soule
of man, whether it be engendred of his own
natural of spring, or be engrafted in to the
lump of mannes substance from heauen,
seing it begynneth to haue life in h mothers
wombe: There is tough reasonyng on both
partes.

Such as thinke it is not derpued from the
parētes but instilled or rather engrafted frō
without, of God, allege thys saying : God
breathed in to hys face the breath of life. Af-
ter the same sorte they thinke euen now that
man is created of God, so as their soules are
brought downe out of heauen, and powred
into the bodies. Ther are other coniectures

C. v.

also,

The
soule of
Man

Penre and

also, as that soules be certayn heauenly substances, and come not of the elements, and that they are perpetuall and not mortall nor subiecte vnto corruption as other members of a manes body are. Neither doo they thinke it consonant, that one soule is engendred of another soule, as one bodye is of another, seeing spirituall things can not be chaunged after such maner of sortes.

On that other syde y opinion semeth both Godly and like to be true, to affirme, that soules are engendred matter in dede of naturall offspring, that is to saye, that they are deriued from the soules of men by the wonderful and almighty power of God, as all the condicion of man is. And thys is confirmed by no light harnessed reasons, nor without certayne testimonyes of y scripture whiche seme to graunt the same. Originall synne is grafted naturally in to all men and women so sore, that the bodye is not only defiled with it even of nature, but also the soule is with the bodye both euill fauouredly a raised with synne, and guilty before God of everlasting wrath and damnacion, except it be regenerate and borne anewe whereby the sportes of synne are washed awaye by the worde, the sacramentes, and the vertue of the holy ghost. Thys semeth not possible, that

Originall
sinne

Jacke of both sydes .

that soules whiche be pure and dearly beloved of God being senerally framed, & closed with in the body, should as sone as they are closed in, be infecte with the contagious venome of the corporall substance and displease their maker so sore that for the foule synnes sake which the soule brought not in it, but the Anne (that is, the body) committed which God sent the soule in to, should be enforced to suffre and susteyne eternall paynes as well as the bodye . Also it is certayne in the wicked that not only their bodies which they receaved of the corrupte nature of their parentes shalbe damned at the last day but their soules also. Therefore how could God chose but be partly the cause of synne: how coulde he be but vnrightheous, if he had created and enspired a pure soule of it selfe , and yet straight wayes for all that would compe it giltye and damne it no lesse, then if it hade connycted in it selfe that synne that is called Originall synne : But the Psalmes sayeth : Thou art God that wouldest no iniquitye.

Paule sayeth, we were by nature or we are borne the chyldren of Goddes wyathe . If a pure soule be ioyned to the bodylye substance whiche is deryned and despyled with synne from bys parentes, how are we then borne

Peutre and

bozne holly the chyl dren of wozathe ? For it
is certayne that Daule speaketh not only of
the synfull bodye , but of the soule also that
is ioyned to the bodye , oz of the hole man
Dauid sayeth , Behold I was conceaued in
wickedesses , and in synnes my mother
bare me. He sheweth in playne wordes that
he hath all holly not only after the body but
also after the soule euen from hys mother,
(that is , out of hys mothers substance) O-
riginall synne, ignoraunce of God , doubt-
fullnesse, distrust, wabering motions from
God, and readynesse vnto synne . All these
sayeth he , are planted in hys nature from
hys mother . And therefore hys mynde is,
that he receaued a sinfull soule of hys mo-
ther, by a certayne naturall generacion also.
Besydes that , man doth be gette man lyke
to hym selfe. But man is a reasonable crea-
ture, he is made not only of a brutishe body,
but of a reasonable soule also . Therefore
man begetteth not an vnperfecte thyng, that
is to saye , a bodye without a soule, but the
bodye and soule together . It maketh no
matter, though we can not discern the ma-
ner how, and though it seme an absurditye,
that one soule is derpyued of an other soule,
one spirytuall thyng of an other spirytuall
thyng . For God is almyghtye, and lyke
as

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as he is able to make the body which is composed of the elementes , eternall and incorruptible, as all oure bodies are (for among other articles , we beleue The resurrection of the bodye (euen so accorpyng to his owne Testament, he is able to conserue that order of nature , whiche he hath instituted from the begynnyng , and byng to passe that out of the heauenly matter which the soule hath, an other heauenly matter shal also spring and be begottē. But what meane I: Seing all thys hote matter is an obscure case yet styll, and peraduenture God of hys syngular decreed counsaill will put of that question vnto the lyfe in an other world, and forasmuche as the soule catcheth no peril by it, therefore a man may frely leaue it in a meane, nother is it to be reckoned any heresy , whether a man holde on thys syde or that.

I remembre that the reuerende father of blessed memorye. D. Martyn Luther in a certayne dysputacion of thys controuersye, reasoned many thynges on thys parte that I last spake of, and that the excellent learmed man. D. Pomerane dyd vehemently instantt and beseeche hym , that forasmuche as he had so weightye and so many causes to defende hys oppynion with all that the soule cometh

cometh of naturall offespring, he would resolutely determine, what sentence shoulde be given, but good Luther would not. He confessed playnly wherunto he would leine, but seing Austen and other grane doctours of the churche, had lesse it as a matter in doubt, he sayd that he would leane it also in the meane as a matter not yet thzoughly ynough discussed. Therefore in the .31. Proposition of these themes, whiche begynne, Verbum in Divinitate, he sayeth. Those that have thought the soule to come of naturall offespring, seme to iudge not all contrary to the meanyng of the scriptures. And in the. 46. Proposition. Albert a christian man may with saint Austyn and the holt church be ignorant of thys matter without peryl, et cet. These examples have I made sūwhat the longer rehearsall of, that the rest of the same sort may so much the easlyer be applicd and discerned. Now by litell and litell I will drawe nerer to the matter.

There be also in the scriptures, namely articles of the fayth, which are both eydent and vnschaungeable, so that no Neutralitye may be graunted in them. That is to save, God in mankynde whiche he made to hys owne lykenesse, whereof hys will is to be acknowledged & glorified both here and in hys
life

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life to come, hath hys owne selfe reuealed a certayne, cleare, and perpetuall doctryne of hys essence and wyll, as muche as was necessary ynough vnto that knowleg and gloryfying of hym, and the saluacion of oure soules. This doctrine he lapped not vp in darkenesse so as no man myght be able to vnderstande it or expounde it a ryght. For if it were like vnto Sibilles leaues (as they saye) what good would it doo vs?

But he hath set it forth clearly & playnly, so as no maner of mā can fynd any faule in it for obscuritie. Yea he hath also adourned and confirmed that doctrine with very many such miracles and testimonyes, as no religion euer had. And in thys word of God, all Godly folkes in all ages haue quieted the selues, that is, they were at a full poynt that accordyng to thys openly declared will of God they haue righteousnesse and lyfe: and in thys sayth they haue praysed God, they haue called vpon God, an bene patient in troubles whē they haue bene wretchedly entreated. They haue also ryghtly instructed their posteritye, not in fantastickall dreames, but in the true doctrine which God him selfe hath openly proclaimed. God hath also bounden all people throughout all hys wyde worlde vnto that worde, as I shall tell you anon.

And

The And y word of God wherein the knowlege
 worde of glory of God & the saluacion of our soules is
 God isa. cōteyned, is called a Myſterye, bycause it is
 Myſterye only y wiſedom of God & not of man: y is to
 ſaye, not known by nature. For albeſt ſome
 ſparkes of y law remayne yet ſtill in man,
 which ſhould (doubtles) haue ben agreat deal
 more excellēt, yf mā had cōtinued in hys en-
 tier perfectiō of nature, yet cōcerning y true
 eſſe of god, & of y good wil of God towards
 vs ſynners, of righteouſneſſe wout y law, of
 innuocatiō in y name of y Mediatour, of pache-
 ent ſufferaunce on y croſſe & in death, of the
 maner of y reſurrectiō, & of eternall life, mā
 had knowe nothing at al, had not God come
 out of his ſecret ſeat & declared theſe maters
 by open proclamatiō. And therfore this hea-
 uenly wiſedom & doctrine of mānes ſaluatiō
 muſt be drawen out of thys originall foun-
 tayne. God hath alſo declared his unſpeake-
 able greate mercy, in that he hath not only
 brought this wōderfull & ſecret wiſedom out
 of heauē, but alſo leaſt it ſhould be forgotten
 of thē y come after & leaſt they ſhould ſaye
 as it were in ſo dark a night as no mā might
 ſee nothig & ſo kepe nothing of y doctrine in
 remēbzauce, he cauſed it to be faithfully re-
 giſtered by his inſtrumētes peculiarly ap-
 pointed to that uſe, in certain ſure Rolles,
 that

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that is, in the wyrtynge of the Prophetes and Apostles, wherout that doctrine might evidently be knowen vnto al people throughtout all the hole worlde, and by this meane to endure continually to the worldes ende. ffor that cause when tyzantes haue often tymes gone about with fire and swearde to destroye the Prophetes and Apostles boke, yet hath he preserved them in all ages, and inspired by godly and holsom teachers, whiche in case the truth and true seruice of God, haue been at any tyme violently assaulted by the membres of the deuill, haue wpped away and remoued corrupt expositions from the worde of God, as it were myste from the sunne, and brought it vnto the sounde interpretation again. This is such a maner a doctrine, that without it no man can possibly acknowledge God aright, nor cal vpon God, nor glorifie God as he ought to doe, no, nor attaine righteousnesse, nor the holy ghost ne yet eternal life. And therfore in this heavenly doctrine, or in the articles of the saythe, it shalbe lawfull for no mā to stand in doubt, or to make any halting on both sides of the, but it is necessary for euery body to know & embrace that truthe, and loke what is not agreeable vnto it, to turne away and renounce as erroneous and blasphemous. But what

Pentre and

these Articles be, I reckon it losse labour to make ouer many wordes in rehearsing of them in this place. They are plainly comprised in the Credes of the apostles, of Nice, & Athanasius, and those we iudge and beleue doo a gree to the perpetuall meanyng of the prophetes & apostles writings. Now therfore I will open two of their causes, why it is not free for a mā to dout in these articles, or to follow a certain mean iudgemēt betwene both.

The firste reason is, bicause God him selfe hath reuealed that samet word, and hath his mā bounden all folkes of all nations by an vnchangeable commaundement, both to embrace, learne, and cōfesse this word. Deu. xiii. You shall not adde vnto the worde whiche I spake vnto you nor take from it. Kepe the preceptes of the Lorde your God, whiche I commaunde you. Deu. v. You shall not syde, nother vnto the right hande nor to the lyfe, but you shall walke by the way which your Lorde hath cōmaunded, that ye maye lyue, and that it maye goo well with you.

Also. Deu. xii. What I commaunde the, that onely doo vnto the Lorde, put nothing to, nor take any thyng fro. Suche sentences as these, are oftentymes rehearsed in other places. So Iosua is bounden the worde, and is commaunded not to laye downe

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downte the booke of the lawe out of his handes, but to studie in it continually.

For **G O D** deliuered vnto the people of **I**sraell his worde not vncertayne, but certain and playne, and wolde haue all both to vnderstande it and solowe it, as many as purpose to be of the nombze that pleaseth him. And the **P**rophetes declare, that they byyng and set abroad the worde of **G O D**: and therfore they require al folkes to hearken to this worde at their mouthe as well as if **G O D** hym selfe spake out of heauen without backe syding or wauering. **C**lape by and by at the fyrste dashe, maketh suche a thounding, that he calleth heauen and earth to recorde. **H**earken (saith he) **O** heauen and earthe, what the **L O R D** hath spoken. And in the. **11. Chap.** **T**his is my couenannnt with them sayth the **L O R D**. **M**y spirite whiche is in the, and my wordes whiche I haue put in thy mouthe, shall not departe from thy mouth nor fro the mouth of thy sede saith the **L O R D**, fro this tyme furthe & for evermore.

In the newe testament the father of heauen hym selfe establissheth this commaundement, whan he beareth record vnto his sonne. For thus he maketh open proclamation out of the clowde, **T**his is my welbeloued sonne in whom I am pleased, **H**earc hym.

Peutre and

It is an earnest sermon surely, whiche the maiesty of God him selfe pzcacheth oute of his moste high pulpit, heauen, and out of his owne pryuy chambze, yea and that of the greatest matters of all, and maters of moste weighty importaunce. For in these selwe woordes he exhibiteth vnto the hole worlde (according to his former promise) their Messias, and beautifieth him with moste highe commendation. First he describeth his personne and dignity, and sayeth. This is my sonne, not by adoption, as we are al made by Christ as many as beleue in him: but the onely begotten sonne, coeternal and consubstauncial with the father, which now by the wonderfull counsaill and worke of God being vnited with mans nature, is in these woordes presented. Then he geueth warnyng what his office is, and saith, we must geue him audience. Therefore he hath to declare vnto menne from the decreed ordinaunce of Goddes maiestie: that is, it can not be chosen, but he muste nedes haue the office of a teacher. And therewithall the heauenly commaundement is enclosed: Heare him, by the which all folkes throughout the hole worlde are bounden to geue audience to this one personnes word, and to none but his. For he only hath commission to proclayme and declare

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clare the secretes of God. And of what matters he preached, the sermons that the Euāgelistes haue enrolled, make playne mention: that is to saue, of the true knowlage of God (as perterpning to his essence and will) of sinne, of righteousnesse, of the resurrection, of life, of the spirituall and euerlasting kyngdom of Christ, of true calling bpō God and other seruices due vnto God. Here vnto perterpne the saying, psal. ii. he hath ordained me a king vpon his holy hil of Sion, and I shal preache his commaūdement. Also: kysse the sonne, least the Lord be angrie, and you perishe from the right waye. And concerning the Apostles, Christ saith: He that heareth you, heareth me. For he sent them forth in all the worlde, not to spreade abroad newe opinions ymagined of their owne brayne, but to be notable and perpetuall wytnesses of the doctrine and merite of Christ, he installeth them therefore with this autozitye for certaynties sake, and willethe all men to heare them, as well as yf he himself spakethe same words out of heauen tharthe Apostles doo in their ministry. And therfore he saith in an other place. It is not you that speake, but the spirit of God which is in you. And for that cause also those preachers take vpon them the name of Apostles,

Peutre and

and saye plainly they are the seruauntes of Christ. Paul was so bold therby as to say If any mā preache an other Gospell vnto you, than we haue done, cursed be he. And God hath oftentimes with many mosse greuous soze slaughters reuenged the contemnyng of his worde and the falling vnto heathenlysh opinions, which the Prophetes call by a very filthy fowle terme, bozedome.

Herby t heresofore it is euident, that all men are straightly bounden by the comādemēt of God, to heare that doctrine whiche God hath manifestly declared by his owne worde, and hath put it in to certain persones mouthes hauing singular testimonyes of God (and by them hath enroled it in to certayn monumentes of recorde, that is, in to the Prophetes & Apostles wyrtinges, and hath sealed it by with great miracles) and accor- dyng to that doctrine and none other to acknowledge and serue God.

Therefore it is clearer then the sunne light at none dayes, that a man maye not lawfully doubt in this doctrine, nor bee a peutre,

Than it foloweth consequentlye, that all those are to so farre wyde from the truth, whiche fall from this doctrine, and eyther
pma

Jacke of both sydes.

ymagine an other them selues, or elles followe some other that is all redy deuised to ro their handes. Csaie saith: he that speaketh not accoꝝding to this worde, shall not haue the moꝝnynges light.

The seconde reason is . There be two contradictions (that is to saye , two doctrines the one cleane contrarie to the other) whyche can not possibly be brought to a concoꝝde, by any arte, ether of any angel, man, or deuill: the worde of G D D and mennes doctrines, whether they were hatched bp within the church or without the church, and who so euer was the autoꝝ of them, whether Mahomete or Pope, Bishop or Kyng. For it is a sure vnfaill yng principle: Their is one truthe, and moꝝe than one truthe their can not be.

Than what so euer varyeth from that one, muste nedes be no truthe. For Goddes truthe agreeth wpyh truthe. Nowe than, the worde of G D D ys onely one agreing wpyh it selfe, euerlasting, proclaymed by Chryste out of the eterall fathers bosom and conteyned in the bookes of the Prophets and Apostles.

Contrary wise the doctrines of men are variable, and swarne to so farre from the only

woorde of God, and diffre among them sel-
ues moze than colde and heate. Take exam-
ple onely at the papistes doctrine, and con-
ferre the syncere worde of God with it. The
papistes teach that men are hable in this
life to satisfie the law of God. This is their
Darke & vnmoouable principle, and then oute of it
fference they drawe and set vp what they luste them-
selues. Contrarywise the worde of God as-
sures firmeth, that men are not able to satisfie the
worde & lawe of God. And what is the let: mary sy,
the papist: the poison of sinne, which remaineth yet still
in the doctrine: euen in them that be bozne a newe, so that it
infecteth and marreth euen those woordes
that be most excellent. This proposition is
also confirmed by the greatest woordes of all
other, by the sending of Christ into the world,
& by his passion, resurrection, and ascencion.
For if man be hable to fulfill the law, Christ
died in vaine, & all his benefites are of none
effecte. But that is not possible.

The papistes stryue with hande and fote
(as they say) that the perfite fulfilling of the
lawe is our owne doyng. But the worde of
God sheweth contrarie, that the perfite ful-
filling of the lawe is not our dede but Christ
fles, whiche we receaue by imputation (that
is, by free pardone) through faith. Christe is

the

Jacke of both sydes.

the ende of the law to iustifye all that beleue.
Rom. x. The papistes say, that man is partly
iustified, and pleaseth God, and made en-
heritour of eternal life by y^e merite of Chryst
frely, as pertainyng to his fyrst acceptation
and partly by charity to make up the matter:
that is to saye, that man is iustified, made
perfectly righteous, and getteth eternall life
by his owne dedes doing. Contrarywise the
worde of God affirmeth that man is at the
beginnyng and ending, first and laste iusti-
fied, accepted, pleaseth God, and made enhe-
ritour of eternall blessednesse by the onely
merite of Chryst, whiche is applied by faith,
frely without woꝝkes either goyng before or
commynge after. God loued the worlde so,
that he gaue his only begoten sonne, that all
that beleue in him shoulde not perishe, but
haue life euerlasting. Jo. iii. The papistes
crye out, that good woꝝkes are meritorious
vnto saluation. Contrarywise the worde of
God pareth awaye all occasion of boasting
from vs, and reporteth openly, that mannes
woꝝkes are not meritorious vnto saluatiō.
For the one only woꝝke of Chryste is meri-
torious in this case, so as it is sufficient for all
that beleue. Heb. x. The papistes teache,
that we muste stande womanly in a doubte,

D. v.

whether

whether we be certaynly forgeuen of our
 sinnes, or whether we be in þe state of grace,
 and please God or not, and so contynue still
 to our dyeng day. Contrary wise the worde
 of God requireth a directe plaine faith and
 an vndoubted trust that euery one resolue
 with him selfe so certainly that he is presently
 pardoned of his sinnes for Chyistes sake,
 as he is sure that he heareth the worde of
 God, whych is the power of God to saue
 all that beleue. Ro. i. And as surely as he
 heareth the absolution with his eares, and
 as certainly as he receaureth in the Lordes
 supper the moste excellēt pledge of this ma-
 ter, euen the sacrament of Chyistes bodye
 and blood, and so is he trulye vnited wth
 Chyist. The papistes doo prate as yf they
 were woode, that we must not only pray vnto
 God but also vnto saintes, though not as
 helpers (loo howe newe religion hath com-
 byed them now:) yet at least as intercessours
 and petitioners. Contrary wise the word of
 God requireth that the honour of inuoca-
 tion and prayer be done to none but to God
 alone. Thou shalt honour the Lordes thy
 God, and him onely shalt thou serue

Deu. vi. The papistes caste by the nose
 in to the wynde and crake, that the
 church

Take of both sydes.

churche is tyed to the Bpshopp of Rome and hys College. Contrarye wise the wordes of God bindeth the churche nother to person, Place, nor time but saith: wher twoo or thre be gathered together in my name, I wil be in y^e myddes among them. Also. Wh^{er} thepe shall heare my voyce. Item. I haue perceaued for a truth, y^e God is no acceptour of persones, but y^e in all kyndes of people, whosoever feareth hym, and worketh righteounesse, is accepted vnto him.

The papistes teach that the Lordes supper is a sacrifice, that is, an oblation to purchase remission of synnes with all, both to the selues and to others not only the quicke but also to the dead: and that the one parte of it must be caried about to be gased at & worshipped and yet not to be receaued. And y^e other part hypped a way quyte fro y^e laye people. Contrary wise the worde of God affirmeth, that the Lordes supper is not a sacrifice where with we make sacrifice to God, but a most excellent benefyte, that God maketh vs partakers of, and is a vantage vnto vs, not by gasing at, but by the vse and partaking of it: as y^e wordes solide, Take, eate, take, drinke: & y^e it is a cruell sacrifice to take a way y^e cup, wher neuerthelesse by Goddes appointmēt
it

It is exprested in the very wordes of the institution: to be cōmon to al: Drinke ye al of this (saith Christ:) And seing the bloud of Christ was shed aswell for the laye people as for the ministers of the word: that kynde which ought to put men in remēbraunce of Christs bloud shed, may not be denied to no state of men by any right, or by any honest pretence.

These and such like poyntes of doctrines (which al to reckon by wer to long) are farre more contrary one to an other, and can bee muche lesse brought to agre together, than fire and yce, drought and moysture, seying they be extremities and placed in the vitermost steppes: and no mydde waye can be possibly founde. For the autours them selues are one contrarie to the other: and the masters thē selues are one contrary to an other. The one parte hath Godds worde, the other hath mannes worde, which albeit nowe and than (to cast a myst before the eyes of the vnlearned) cloke their errours with som textes of scripture, yet they doo it with extreme iniurie and reproche of the worde of God. Besydes that thou haste the vnrhaungeable word of God. If any man preache any other Gospell than that you haue receaued, cursed be he. Therfore a man maye not lausfully be a Centre in this behalfe. Either heare y word

Jacke of both sydes.

of God and beleue it stedfastely, or solo in the
lyng gloses of menne, and hurle awaye the
worde of God. If thou beleuest that thou art
accepted vnto grace throughe Christe, then
thou muste nedes geue ouer trusting in thy
woorks: but if thou seke to be iustified by thy
woorks, thou cannest not chole but caste
awaye Christ.

And seying it is euen so, what a madnesse,
nay what a made woodenesse is it for a mā
to busye him selfe so muche to bring these
contradictions to agrement? what a pre-
sumptuous and wytles Bedlam Brayned
parte is it for vs to iomble those things that
seme agreable vnto our reaso with þe highe
mystery of God, and so to make an horrible
euil fauoured mingle mangle: God hath de-
clared his plaine certaine sure worde from
heauen, confirmed it with myzacles, and
bounden all people vnto that worde by hys
earnest commaundement: and yet we goe
about to myngle our owne dreames, naye
our dregges þe fouck in oure drowlye blind
reason, with þe most bright sunne, and to re-
forme the eternall and vnspeakeable wise-
dom of him that made al thinges. Alas men,
alas Mens manners.

The thyrd reason is lyke vnto thys that
went befoze, that there is but one onely doc-
trine,

Centre and

erine, that quieteth the conscience & bringeth
 righteousness and eternall life . And that
 doctrine is the only worde of Christ, whiche
 he set forth first in paradise, then afterwar
 by the prophets, thirdly by him selfe when he
 was made man accorpyng to the prophets
 sayinges: fourthly by the Apostles and their
 successours and disciples . And the sume of
 that doctrine is this: The womans sde shall
 breake the serpentes head. Scene. 3 . In thys
 saying consisteth all the hole olde testamēt.
 And in the new testamēt the same sentence
 is rehearsed and expressed moze clearly: God
 so loued the world, that he gaue hys only be-
 gotten sonne, that all y beleeue in him should
 not perishe but haue life everlastyng . Jo. 1.
 And thys sentence is expounded by al y hole,
 new testamēt. And as for all other doctrines
 how gaye & how pleasānt so euer they seme,
 spring out of nothing elles but out of the law,
 as out of the only and most plentious foun-
 tayne . Therfore like as y law (as y scripture
 reporteth) doth worke wrathe, & can none o-
 therwise doo (for all y hole nature of man is
 synfull & guilty) euen so doo al other doctrines
 nothyng elles, but feare, wounde, kill, and
 damne y conscience. Wherof it is playne,
 y they are no holsom doctrines for vs in any
 wise to haue forgiveness of our synnes and
 eternall

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eternall life by . Now let vs at fewe wordes
trye out the pappstes doctrine and ours in þ
principall Article of all, and see which of the
a mannes conscience may the better & more
surely be quyeted in. For surely þ doctrine
can not faile but be most nere vnto the truth,
that a mānes conscience can fele perfite rest
and ioy in. For the truth was declared fro
heauen for this cause, or els it had not neded
that God shoulde haue reuealed any thyng.
For all such gaire as causeth wateryng of
mynde, spring by fast ynough in our owne
hartes without any outward travaile. Our
aduersaries now for a great many of yeares
teach to wondering and scolding, pea rather
with sword, fyre, Water, and pleynty of
martyrs blod : That man is able to accom-
plish þ obedience of þ law, and consequently
be Justified by hys owne woorkes.

This ware although it be lapped by in
certayn clowdye toyes, bicause þ vnlearned
should not know their falshead, yet their doc-
trine reacheth no further doubtles. For that
which they feine of a certain grace þ cometh
of the selues, & put a difference betwene re-
demption it selfe & iustificatio or receauyng
of a sinner, is nothing els but very Jugglig
castes to flozish out their lies withall. First
weighe þ ozpygynall fountayne of þ doctrine
where

wher they say, we are iustified by our workes
either alone wout the merite of Christ, or by
our workes and the merite of Christe toge-
ther, as those teach that are the wilper pyes.
Are not these sedes of the lawe: yea in dede
are they. For the lawe preacheth of workes,
and promyseith iustification and life for wo-
kes sake. And dothe not reason, whiche God
hath engrafied part of the lawe in, to tell the
same tale: For naturally we think, that God
accepteth all well doers, & hateth euil doers.
But nowe pepe not at the lawe as it were
through a creutse of a wyndowe nor super-
ficially, but plucke away Moyses vail and
loke vpon his bryght shynynge face, that is,
loke in to the harte of the lawe. For hereof
cometh all the errour, in that our pharisees
and Iusticiaries doo clappe a sowle thicke
vayle vpon Moyses face, and see nothing
elles commaunded in the lawe but outward
discipline, whiche bicause it maye be done in
som sorte; straight wapes they clothe bp all
the hole ten commaundementes at one suppe,
and prate like fyne doctours, that they are
hable to fulfill the ten commaundementes,
y^ea to utter theselues more plainly in their
colour, they faine workes of supererogatio,
and ymagin a certayne perfection aboue
the lawe, that is more than nedeth. This is
vnggly

Pay of
superabo-
mynation.

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biggly palpable darkenesse, whereon verpe many befoze our daies caught hold, and be- ry many yet still set muche stoz by it. But Chyist leadeth vs into the bowels of h lawe, where he sayth: I loue the Lord thy god with all thy hart, with al thy soule, and with al thy mynde, and loue thy neighbour as thy selfe: Mat. xxi. Deut. vi. And Paule sayeth: The lawe is spirituall. Rom. vii. Lo, here is requi- red not only outward obedience but inward obedience also, & that most perfect ful obedi- ence in al pointes, to the vttermost of all the possible powers y man hath: so y if there bee any thing in mans lyfe, (though it be neuer so litle) y is contrary to the lawe of god, it ma- keth a mā guilty of the lawe, & bringeth h paine of h lawe. Pea al the holy scripture doth most chieflly of al reprove & condemne the inward synnes, as ignoraunce of god, distrust, doubt- fulnesse, security, concupiscence, enuy, hate, and all the sourging sea of motions, repug- nant against the wil of God, wherof mans hart is alwayes brynk ful. For when y obedi- ence of the lawe is talked of aright, it is not ment of certain vertues, which meynes eyes ar blinded wthal, but of al h whole obediēce both inward & outward, y may consist & is a- ble to stand in the iudgemēt of god. For god both not (like a tempoꝝall iudge) gene iudge-
C. l. ment

mēt bpō outward causes onely, but he sear-
 cheth y harts & the reins, & wil haue y whole
 nature of mā w all his members, yea enē y
 slenderest mē bers of al bente wholye to serue
 him. And in his most iust displeasure he cur-
 seth & damneth all y doe not declare y p:aple
 of both inwarde & outward obedience. For y
 iudgement is both vnmoueable & lasteth for
 euer: Cursed is enery one y cōtinueth not in
 all things, y are witten in the boke of y law
 to do thē in dede. Deu. xxvii. Now therfore let
 vs enter through this open sentence pronou-
 ced by y mouth of Christ & his messengers,
 whō he put peculiarly a part to minister his
 word into the priuy chamber of y lawe, & let
 vs loke stedfastly vpon Moses face, & sear-
 che our selues whither we be such inwardly and
 outwardly as the law requireth vs to be.
 Therefore remember thy self, whither thou
 haue so cleare knowlege of God in thy hart,
 y no darknesse remaineth in it. Dothe it not
 seme vnto thee now & then an absurditie & a
 thing not possible, that god should be thre in
 persons and one in substance: Doth not thy
 hart stand in dout now & thē of the good will
 of God towards thee, & thinkest that god re-
 gardeth not thee as he doth other folks: Do-
 est thou not think sometime, y thou art desti-
 tute of al mans help, & therfore thou shalt be
 the

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I most miserable of al mē: Wouldest thou not be
 fainer many times or rather alwaies to haue
 worldly meanes which thou seest presently wth
 thine eyes to trust vnto, & hold thee vp by thē
 as wth a staffe, thā to grue ouer thy self altoge-
 ther to thy decreed pleasure & gouernance of
 God, specially in such cases as reason seeth no
 sure haue to rest in, nor cā finde any thing to
 settle it self vpon: Doth not this narrow strait
 thought twamble often in thy minde to & fro:
 Alas, I am a sinner, thus & thus haue I offend-
 ed, who can tell, whether God wyl haue me
 or not, seeing he is righteous, & abhorreth sin-
 ners: Doest thou not think whē thou art vexed
 with troubles, miseries or sicknesse, y^t it is a
 token of gods wrath: Doest thou not graunte, &
 wouldest rather y^t god shuld loue other after
 thy fashion more than thee: Doest thou neuer fele
 in thy harte any sparkes of anger at least, if
 not thy hole flame of lusts, & euē most extreme
 readines vnto euil: Finally doest thou liue so al-
 thy dates of thy life, y^t thou offendest no body in
 gesture, word nor dede, & that thou sekest to doe
 other mē good as diligētly & willingly as to
 thy self: Doest thou ouerhīp nothing in thy woorks
 of thy vocatiō: Merily if thou haue hit this prick
 so streight, that thou maist truly make thy boast
 of these matters, there is no doubt, but thou art
 woorthie to be crowned wth thy good wil of god &

Peutre and

eueralſſing life as a moſt woꝛthily wōne beſt
game. But I would ſee but euen one mā ſtād
out ſince the fal of Adā (Chriſt except whiche
is not only man, but alſo very God) ȳ cā tru-
ly ſay thus of himſelf, oꝝ deſerueth this com-
mēdation. Doubtles if there wer but one ſuch
a one, al the whole ſcripture muſt nedes bee
faſſe. I ſpeak a great woꝛde, but it is vndou-
tedly true. Adviſe thy ſelf wel therfore, as I
haue bidden thee, & examine thine owne hart,
wil and minde, if thou canneſt be perſuaded
thus of thy ſelf. Dute of doute thou ſhalte be
fain to confeſſe, that there is moze euill in al
thy whole body thā good: that blindeneſſe in
thy minde, ȳ an euil fauoured readineſſe and
luſt in thy wil to do thoſe things that are cō-
trary vnto god, and a ſombling of affections
in thine harte beare rule and ſwarme in by
heapes. No, the outward conuerſatiō cannot
poſſibly hit ȳ prick of perfectiō that it oughte
to do. This al that are in their right wit, can
not choſe but confeſſe w̄ theyꝝ owne mouth.
As ſoꝝ thoſe ȳ are bewitched, it maketh ſmall
force, what thei ſcolde againſt it. But if thou
haue ſmal truſt to thy ſelf, at leaſt way heare
the reportes that Gods boke maketh, which
vnleſſe thou be robbed of thy wit, thou canſt
not chooſe but graunt vnto. Gene. viii. The
imaginacions and thoughtes of mans hart,
are

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are bent vnto euil eue fro his youth. Yer, xvii
Mannes hart is froward and vnsearchable.
psal. li. Behold I was conceiued in wicked-
nes, & in synnes my mother bare me. Eph. i.
We ar by nature y childre of wrath as other
are, we are al such when we come out of our
mothers wombe into this world, that al the
whole lūpe of our substance is infected with
original poison, and become guilty befoze god
so soze, y except we bee regenerate & bozne a
new of water & the holy ghost (as Christ tea-
cherh. Joh. iii.) we cannot enter into y king-
dom of god. But thou wilt say, these senten-
ces bespoken of the y be not regenerate. But
those which are bozne a new, may satisfy the
law of god at ful. For they be new creatures
in whome the holy ghost hath his dwellyng
place, & begetteth & stirreth bp new motions
in the. Marke therfoze, what the word of god
which cannot lie, saith of the also. psal. cxix.
Lorde if thou wouldest looke straitly vppon
wickednesses, Lorde who coulde abide it.

ps. cxlii. Enter not into iudgemēt with thy
seruant. for in thy sight no mā liuing shalbe
iustified. Dimmortal god, what a thūderclap
is this. Al (saith he) are guilty befoze god, not
only for y corrupt sinfull nature, which they
bzing fro their mothers wōb into this world
but for y innumerable sinns which they haue

Nentre and

defyled they? lyfe withall, contrary to \hat{y} wyll
 of god, so soze that no bodye could euer stand
 forth before the face of god, if man should be
 iudged after his owne woꝝkes. psal. xiii. Al
 (quoth he) are slyden back, al are become vn-
 profitable, there is none that dothe good, no
 not one. Christ teacheth all to pray after one
 sozt: And forgeue vs our trespasses. Mat. vi.
 Rom. i. The wyꝛth of God is reuealed from
 heauen vpon al wickednesse and vnryghte-
 ounesse of men. And Rom. iii. There is no
 difference, al haue sinned, and want the glo-
 ry which they ought to haue before GDD.
 Rom. xi. God hath shut vp al vnder vnbelefe.
 How wilt thou wind thy self then out of this
 nūber of al, except \hat{y} proue the word of God
 a lye? If we say we haue no sin we deceiue
 our selues, & there is no truth in vs. John. v.
 Therfore \hat{y} hast thine own nature a witnes
 which if thou loke thꝛoughly into it, proueth
 thee a flat sinner. Then \hat{y} hast \hat{y} word of god,
 which affirmeth \hat{y} same. Therfore \hat{y} art not
 able to fulfil \hat{y} law. For a sinner \hat{y} art & a sin-
 ner \hat{y} remainesse, as lōg as thou liuest in thy
 mortal body. The hyꝛe of sin (sayeth Paul) is
 deathe. And therefore deathe \hat{y} deuoureth all
 men. yea euery one, euen the most holiest, is
 a great & a grane witnes, \hat{y} al are sinners, &
 that none accomplisheth \hat{y} law of god. For if
 there

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there could any one be found in all the wyde world, that fulfilled y^e lawe perfectly, death by right could haue nothing ado with him. But none euer scaped the hands of death, no: neuer shall doe, while the world goeth aboute. Therfore al haue ben & are vnder y^e curse of the lawe. As for the doctrine in other places of fulfilling of the law, which the Godly do, it must be vnderstanded of imputation and inchoation, or beginning as I haue told you before. Therfor seig this is a plain matter, it foloweth most clearly, that no mā can content God no: be forgiven of his sinnes by his owne dedes doing. For God (as it is to be spoken and spoken agayn) is not satisfied as man is, with an outward obedience, how good so euer it bee, but he requireth an integritye and most absolute perfection in all y^e powers of man. And seying he findeth not y^e, he doth accor dyng to the sentence of y^e lawe and his eternall iustice pronounce all damned, as perternyng to theyr owne woorkes.

Nowe therfore take hede and aduise thee well, whether thy conscience, when thou art at the poynte of death, at suche tyme as thy synne whiche hath lpen longe at thy doores, and taken quiete resse, be truly awaked in dede, so as thou perceiuest after a certaine maner the vgglynesse and greatnesse of it, y^e

wrath of God and thy deserued damnation,
 can quiet it selfe in the obedience that thou
 haste done vnto the lawe: Howe shalte thou
 be certified in thyne heart, that thy merites
 or other folkes merytes, eyther do counter-
 payse thy synnes, or that the worthynesse
 and excellency of them bee weyghtyer than
 thy synnes are: This is an harde matter,
 and there can no conscience quyet it selfe
 therein. For this doubte shall alwayes run
 in thy mynde: Alas, who can tell howe I shall
 stande before God, perchaunce my synnes
 are mo and moze haynous, than I am able
 to counteruayle with the merite of my wo-
 kes: This same wzanglyng and wzestyng is
 a testimonye of a weake and a wauerynge
 conscience, pea rather of a conscience y^e des-
 peyareth of his owne merites. But the sen-
 tence is geuen: he that beleueth not in y^e son,
 hath not eternall life, but the wrath of God
 abideth vppon him. Joh. iii. And, whatsoeuer
 is not of faith, is sin. Rom. xiiii. These doub-
 ters therefore if they continue so still, get no
 eternall lyfe. For a mā must beleue stedfast-
 ly while he liueth in this world, & haue a tast
 of the grace of god & eternall life in hymself.
 This case is out of al peraduenture, if it could
 be indifferētly acknowledged. But our bzain-
 sick & witlesse bewitched aduersaries damne
 the

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the thinges that they knowe not, and as for these exercises and wzanglynges of conscience, they knowe cyther nothyng or very litle of them. Nowe on the contrary part consider the doctrine whiche oure churches profess and teache, and searche out the matter diligently, whether the conscience may find rest and ioy to settle it selfe in it. Oure Doctrine is, that all are sinners by nature, and y the remnant of sinnes the filth of originall popson, and a froward inclination, abide still euen in them that ar regenerate or iustified: so that albeit a certayne obedience towarde the law be begonne in the beleuers through the holy ghost, yet it is but begonne onely in this life, and not so perfite as it ought to bee. The beleuers fulfill the lawe by imputation through Christ, that is, are iustified or forgiuen their sinnes, made righteous, haue eternal life and the holy ghost, & be made heyres of the kingdom of heauen, not by any merits of theyr owne, eyther goyng before or commyng after regeneration, but freely for the only merit of Christe, whiche is applyed by sayth as the instrument to receyue it by. I haue already proued, that no man fulfilleth the law of God. For although there be a certayne differēce between hethē peoples works and christian folkes works, yet when y com-

munication of mannes allowaunce into lyfe
 euerlasting before God, the workes euen of
 the most holy are nothing but dong, as Paul
 termeth them, muche lesse are they merito-
 rious. If Abraham (sayeth Paul. Ro. iiii.)
 were iustified by the workes of the law, he
 hath to boast of, but not with God. What
 could be spoken more apparauntly, that all
 that this noble worthy man Abraham hath
 to boast of his most excellent workes, is with
 men, and hath no place in the worke of iusti-
 fication before God: that is to saye, he deser-
 ued not to be accepted with god through his
 owne holinesse. But that we are iustified fre-
 ly before God and obteyne saluation, rygh-
 teousnesse and eternal life onely by Faith in
 Christ, without respect of our owne worthy-
 nesse it is most euidently declared by the tes-
 timonies both of the old testament and new,
 and by the examples of al iustified menne.
 Gene. xv. Abraham beleued God, and it was
 compted unto hym for ryghteousnesse.

Doest thou heare the most aunciente re-
 corde how the mosse hyghe Patriarke was
 iustified: Doubtlesse by imputation, that is,
 by free pardone onely. And howe? Marve in
 that he layed holde on the Messias by Faith,
 and was at a full perfit poynt with himselfe
 that he was in the state of grace and shoulde
 be

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be inherytour of euerlastyng lyfe accordyng to the promyses by the free benefite of the Messias, although he were unworthy for the manifolde spottes of synne that he had. And this woorde imputation of free pardon is added vpon diligente foresyght. The cruel murtheryng these, in case the Magistrate sette hym at libertye, hath this benefite freely by pardone. And so Abraham was made ryghteous by free pardone. For he was guilty before god both for his inwarde and outward synnes, no lesse than the these was that had committed many bloudy murders. And therefore Esay speaketh most comfortably accordyng to my saying in his fyfthe Chapter. If youre synnes were lyke scarlet, they shalbe whiter than snowe, & if they were redde as purple, they shal be as white wolles. So. . Psalmes. cxxi. Blessed are they whose wyckednesse is forgiven, and whose synnes are couered. Blessed is the man vnto whom the Lorde hath not imputed sin. He calleth none Blessed but them whose synnes be couered. Then he pronounceth not the blessed & deserue iustification by theyr owne dedes, but vnto whom it is freely geuen. Christ accepteth sinners freely, & preacheth forgiveness of synnes vnto them, and affirmeth in playn wordes & he can not to call & righteous but sinners

Pentre and

sinners vnto repentaunce. Mat. ix. Com to
 me all you that labour and are laden, and I
 shall refreshe you. Mat. xi. This is the wylle
 of hym that sente me, that all that see the
 sonne and beleue on hym, haue euerlasting
 lyfe. Joh. vi. Ther is none other name vnder
 heauen geuen vnto men, wherewith we must
 be saued. Actes. iii. And, vnto hym all the
 Prophets beare recorde, & all receiue remis-
 sion of their sinnes & beleue in him. Actes. x.
 And Paul knitteth by & summe of this matter
 most clearly in his proposition. Rom. iii. But
 now (sayth he) the righteousnesse of God is
 manifestly shewed without the law, hauing
 witnesse of the law and the Prophets. And &
 righteousnesse commeth by the faith of Je-
 su Christe, vnto all and vpon all that beleue
 in hym. And by and by foloweth a verie cle-
 gant declaration: For he had already, spokē
 paste mannes reason. For there is no diffe-
 rence (sayeth he) all haue synned and wante
 the glory of God, and are iustified freely by
 his grace through the redemption whiche is
 in Christe Iesus, whome God hath made a
 mercy seate, by sayth in his bloode. And in
 this same chapter he beatech in this summe
 the thirde tyme: we iudge, or we certaynly
 determine that manne is iustified by sayth
 withoute the woorkes of the lawe. What
 can

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can any manne speake moze plainly? For he putteth a difference betwene Goddes ryghteousnesse and mans, and saith that þe righteousness of god is manifestly shewed without the law, and yet hath witnesse in Moses and the Prophetes, and that it commeth freelye vnto al that beleue in Christ. Here thou hearest woorkes plainly put away and shut oute of doores, as perceyning to the obteinyng of the iustice of God, whiche is of value before God. For this is a righteousness without the law, which commeth freely. Ephe. ii. By grace you are saued throughe faith, and that not of your selues. For it is the gift of god & not of woorkes, least any man should boast. All boasting (as thou hearest) is quite taken awaye from vs. But what nede we to make long heappynge together of so many testimonies, seing þe whole scripture consisteth in this one point, and none can be ignorant of this sentence, except he will be wilfully and stubbornely blynde for the nones, specially forasmuch as it is clearely set forth now these many yerres in writing by the greatest learned and most profounde wise menne, so that no man may henceforth pretende any moze ignorance. With this Doctrine all examples of all ages doe accorde. Loke vpon Adam, and Abraham, Peter and Paule, they were

were all iustified by one and the selfe same meanes, and none otherwyle than the thefe that was hanged on the crosse , that is to saye freely withoute respecte of theyr owne merites, for the sayne Sacrifyce Chyristes sake . So John Baptist sayeth: that Chyriste is the lambe which taketh away the synnes of the worlde . In whiche woorde (worlde) he includeth both hymself and Mary the virgyn and all.

Laye this geare nowe to thy consyence that trembleth and quaketh whē it acknowlegeth hys synnes , and beholdeth the wyath of God , and proue whether it can quyet it selfe here, and perceyue any gladnesse , and fele the grace of God towarde it selfe, and everlastyng lpe, or not. It is out of all peradventure that the conscience is in greater distresse, when it beholdeth his owne synnes the wyath of God, and eternall damnation, and when death assaulteth nature most bitterly and vehemently, & hath no longer hope of lpe, thā at other tymes when he is in bodily health , and when he thynketh death to be most farre of.

In thys behalfe the mynde compareth these two together, hymself and his synnes on the one parte , and the iudgemente of God, and the wyath of God against synnes, and

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and eternal damnation on that other parte. And fyrst he sekerh counsel & help naturally at himself. But no mannes conscience (as I sayd bef. 2e) is able certainly to determine, y his merites are greater and worthier thā his synnes, so that for the worthines of his owne woorkes sake God remytteth his wrath, taketh away the pain, & geueth righteouines. For the conscience shal first of al crye styll, y his synnes are many mo, and much greater, than his good woorkes. The word of god wyl also saye naye. No man liuyng shal be iustified in thy syght. Also, Lorde yf thou wouldest looke stravelly vpon synnes, who should abyde it: And, when you haue done all y you are bounden to doe, say, we are tnpofitable seruauntes, we haue done but oure duties. Then when he findeth no ease at hymself to holde bp the quakyng conscience wythal: he must nedes loke about him to others besides himself whether he can haue any sure hope of saluation there or not. But when he hath al done, he shalbe able to fynde reste of conscience in no manne eyther quicke or dead; nor in any merytes eyther of Monke, Chanon; Fryer, or Nonne: neyther in Masse nor Pilgrimage, nor any thyng elles that manne can doe. And why so: Becaue these matters wante the woorde of God, yea the woorde

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word of god forbiddeth a mā to put any confidence in creatures. Further moze I beseech thee, how shall the conscience be certified of any creatures worke, that there is so much worthinesse and vertue in it, that it purgeth and wypeth away sinnes, and medeth euerlasting life, not vnto one persone onely, but also to many one mo. In dede the fatte fedde monkes and bagabonde friers haue very liberally solde their merites vnto folkes lying on death bedde, but tel me, whose conscience coulde be perswaded, that his synnes bee forgiven for theyr sakes: Nay, it was broughte and confirmed further in doute, as moste sorrowfull example of these many yeares beare recoorde ynough and to muche, alas therfore. What shal then shal the trembling conscience make to finde rest: There is no hyfte wyl serue but this only one, when it shal flie vnto Christ as the sure shot anker, and shall call hys benefytes to mynde, wherefore he was made man, why he was made a raunsome, and a dayne sacrifice for al the whole worlde, and what was the cause that he cancelled the handwrytyng of the lawe, conquered the diuell and death, and made open free passage vnto etierlasting life, and shall after that consider the promysse and commaundementes, wherein al mē are bidden to beleeue

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beleue in Christ, & vndoubted forgiveness
is promysed to al synners throug Christ:
at length by the helpe of h holy ghost, whom
he shall craue of God by Christ, he shall ap-
ply thys merite vnto hymselfe by fayth, and
be fully perswaded that his sinnes are despe-
ched and swallowed vp in the death of Christ
and that he is in the state of grace and made
righteous for Christes sake without anye
merite or worthynesse of his own. Then the
conscience shalbe able to stretch vp it selfe &
be most certainly perswaded of the grace and
fauour of God towarde it, and of saluacion
righteousnesse, and euerlasting life: nother
shall it be afrayed, to loke God in h face, nor
of death: and it shall haue an vndoubted hope
of euerlasting goodnesse. And what is the
cause thereof: Wary that matter hath the ex-
presse and playne worde of God to waraunte
it. For thus sayeth Christ. Io. vi. This is
the wil of him that sent me, that all that see h
sonne, and beleue in him, haue euerlastyng
life. Paule. Ro. iii. Therefore was the pro-
mise made throug fayth, that it might come
of fauour wher by the promise might be sure
Item. Ro. v. Where sinne did abound, there
grace was moze abundaunt. Also. i. Cor. i.
Christ is made of God vnto vs wisedome
righteousnesse, sanctificatio and redēption,
F. l. that

that as it is written, he that reioyceth, should
reioyce in the Lorde. The conscience may
safely leane to those termes that haue & ma-
nifest promise of God. Besydes that, he that
al trust & hope is put in, is sufficient ynough
so that a man may not doubt in his mind, of
his worthynesse, merite, and power. Al crea-
tures are Judged of the conscience, and are
ouer feble to repulse & put to flyght so greate
a lumpe of synnes, so soze a prouoking of
Goddess wraath against vs, and so horrible a
furour and outrage of our most mighty ene-
myes. But sozalmuch as Christ is God al-
mighty and very man persite without sinne,
and seing Gods boke beareth record that he
was sent and geuen vnto vs, to be a Media-
tour, and intercessour, and a saulour, & ther-
vnto signes be added, euen the Sacraments
that Christ himselfe instituted, the elements
wherof runc into our very senses: Therfore
the conscience may surely attayne peace,
tranquillitye, myzth and eternall life in thys
selfe same Christ, and cast out of his heart al
that bredeth eyther doubt or desperation.
Thys is plentionously declared by examples
boith olde and new, whiche I coulde re-
ken bp, but that it woulde requyre to long a
tyme.

But woulde to God this gayze were som
what

Jacke of both sydes.

What more timely pondred of many a one,
which are endued and bewitched with wic-
ked opinions, and geue themself al to careles
securitee, and nother iudge noz sprake of
these so weighthy matters any other wise, thā
(as the olde sayd sawe is) blynde mē deeme
of colours. For when mennes consciences
shalbe tossed and tozmoiled in h time of An-
guish with the terrours of synnes, of h wra-
th of God, of death and of hel, then they shal be-
ginne (al to late) to common of these mat-
ters, and it is daunger least thei end their life
in desperation and grudging agaynst God,
as it hath chaunced to many men of famous
estate in our dayes. Therefore thys same
necessitee ought to moue vs, that we should
thynke no Neutralitye oz playing Jacke of
both sydes is allowed in thys behalfe. For
in thy last houre when thou must flytte out
of thys lyfe (at least yf thou beleuest that ther
is another lyfe after, as many one scarce
thinketh there is) wherin shall thy consci-
ence burthen thee? Thou wast a Neutre,
but now thy conscience requyrez thee to be
at a full certaintye, wherin thou mayest take
thy leaue with this worlde: Out of peradue-
ture the diuel wil not suffer thee to be a Neut-
re. And when thy breathe is once out of thy
mouth, thou shalt not remain a Neutre, thou

Penite and

thalt not hang in y^e midde way betwene hea-
uen and earth, but either hel or heauen shall
catche thee, and betwene these two there is
no midde way left. For as touching the doc-
trine of Purgatorie, it is nothing els but a
very false fained fantasie. And this I can as-
sure thee of, & tel thee befoze hande by plaine
tokens, that thou shalt not be snatched by
into heauen. Why: because thou beleuest
not Christes worde. The sentence is already
geuen: he y^e beleueth not, is already Iudged,
bycause he beleueth not in the name of the
only begotten sonne of God. Jo. iii. For God
pulleth no man into heauen against his will
nor by the heare of the head, as they say. He
offreth his worde, he calleth, he moueth the
harte by the holy ghost. Now if thy heart be
so hard & so stonie, that it will not be moued,
but reppneth and stubbornely wastleth a-
gaynst the worke of God, he also forsaketh
and damneeth thee, according to thys terte: he
that setteth not by me, I will also set naught
by hym. i. Re. ii. Where wilt thou become
then, when God hath turned thee out? I will
tell thee, hel that hath gaped a greate while
for thee with open mouth shal clothe thee by
for his own praye.

Finally I will speake of one notable plaine
saying of Christ, which in my Iudgement
for:

Jacke of both sydes.

forbiderth all Neutrality. Thus sayth Christ
Luke. xi. He that is not with me, is against
me: and he that gathereth not with me, scat-
teth abroad. Thys thonderclappe nyp-
peth, knocketh downe, and all to clattreth
all Neutres. But make me not a tush at this
preacher: It is God himselfe and thy saup-
our (I woulde thou knewest it) whiche was
sent from the eternall Fathers bosome to
thys offyce, to the intent he should declare
the mysteryes of G O D vnto vs. He (I tell
thee) doth playnly establyshe thys coman-
dement, that all should tye themselues vnto
him, and diuorceth all from him, and pro-
nounceth them his foes, that refuse so to do.
He wil haue all to be with him, that is, he re-
quireth y whole man to be ioynted and coup-
led vnto him. How? According to the com-
maundement that God proclaymed in the
cloudes concerning this sonne. This is my
welbeloued sonne, hear him. He willetth all
men of al nactons & all ages to receaue hys
woorde and none other, & to acknowlege and
take it both for the heauenly & only truth. Al
religions, sacraments, doctrines, and Gods
seruice that differ from him and his woorde
he willetth to haue discerned, hurled away,
and damned. For like as God is but onely
one, euen so is his manifest woorde but onely

one & a simple playue one, & not variable nor manifolde. He also requireth that al we be of one vnitye in faith, wher w^e we must nedes be grafted vnto hym and none other. For he alone is o^rdayned and appoynted h^e intercessour, Mediatour, & saulour of the wo^rld; By him alone (& none but him) saluacion came to the wo^rld, he alone is the Lambe appoynted to h^e slaughter, h^e taketh away the sinnes of the wo^rld. Therfore we must fasten oure sayth vpon thys Ch^rist, that by him we may be made righteous, that we may climb vp w^e him vnto the heauenly father and to the mansions of euerlasting lyfe, As he saith: no man cometh vnto h^e father but by me. Jo. xiiii. He h^e beleueth in the sonne hath euerlasting lyfe, Jo. iii. We learne thesame by h^e Sacraments also, that it is of necessity that we be ioyned, coupled and knytte to thys Ch^rist and to none other, to thynent we maye be bo^rne a new, and made felowe heires of eternall glo^ry. For in Baptisme we are washed in the bloud of Ch^rist from our synnes, and accompted and regestred into the nombre of the citisins of heauen, &ea we are chosen to be the children of God.

In the Lordes supper we receaue al h^e whole benefite of Ch^rist by faith, and are knytte vnto Ch^rist bodily. For we thoro^w faith and
the

Jacke of both sydes.

the holy ghost eat and drinke the very body & blood of Christ, y^e we also may be partakers of his diuine & immortall nature & goe with him wher he now liueth & haue y^e fruition of the same life, blessednesse & glorie, y^e he hath. For thys cause we are disseuered from all creatures, & incorporated vnto Christ alone by faith & the Sacraments, & those y^e counsaile, teach or do to the contrary, cannot chuse but erre most filthily, & put Christ and his sacraments to the highest reproche y^e may be. As those that let Christ asyde and put their confidence in creatures, in men, or in mennes workes, doo teare themselves awaye from Christ, as if the sote or the hande shoulde cut themselves of, from their owne body.

Thirdly Christ requireth vs to pray al after one sort to him, y^e he being our only Bishop, Mediatour, and intercessour, we may preace boldly vnto y^e throne of grace. And for y^e cause he biddeth vs powre our prayers vnto god y^e father only in his name Jo. xvi. Verily verily I saye vnto you, whatsoeuer you shall aske y^e father in my name, he shal geue it you. As for al other help felows, petitioners, or helpers, he thrusteth the out by y^e shoulders to this one word in y^e he wil haue vs pray in his name. Therfore they y^e seeke after other guides & spokesmen befo:e God to cleaue vnto in

their prayer, fall from Christ, and despise the decreed wil of the father in this Mediatour who he hath geuen vs. Fourthly Christ requirerh an vnity in confessing of the truth, that we both confesse him (and none other) in our doctrine, and beleue out of al doubt, that he only shalbe y Emanuel which shal wypp away and mitigate al that the worlde thondreth against the Godly, & at length hauing ouercome al kynde of calamities, shal geue the cuerlasting blessednesse, and the crowne of eternall glozy that neuer shal fade away. Finally it is necessary for vs to be vnited vnto Christ in al our conuersacion, and to haue him our companion, and helper in all that we do. For Christ sayeth in plaine wordes: without me ye can do nothing. And indeede nothing can be holsum, except Christ be both the helper and the toppe and roote of al the whole matter. The rest of the sentence of Christ, I shal expounde afterward when we come to the new Peutres or Jackes of both sydes. In mine opinton therefore it appeareth playne ynough y Christ bitterly forbiddeth al maner of Neutrality, & straightly chargeth all to couple theselues vnto him alone. And those y do not so, he proclaymeth to be his enemyes by manifest playne wordes.

God is accustomed in his worde to com-
pare

Jacke of both sydes.

pare that straight bounden knotte, that is betwene him and his church, to the knot of marriage: and to make the fervency of loue and of the knytting together moze evident, he compareth it to y^e horte flames of loue that is at the first in the new married byrde and byrdesgrome: and calleth y^e falling from hys worde whozedom, which comparison it selfe teacheth, that al maner of p^{er}ueralitye displeaseth God aboue al mea^{re}. Thus he speaketh: Ise. lii: I will mary thee vnto my selfe fozenet moze, and I will mary thee vnto my selfe in righteousnesse and iudgement, in mercy and long suffering. And I will mary thee vnto my selfe in fayth, and thou shalt know that I am the Lord. This lesson, ouer and besydes that it exp^{re}sseth an excedyng greate force of the loue of God towarde vs wretches, and requy^{re}th mutuall loue of vs again, it describeth also the maner of Justification, that righteousnesse cometh not of our owne powers, but of the loue and mercye of God towarde vs, which we lay holde on and apply vnto our selues by fayth. And whet is the cause, trowe you, y^e God is called a gelous God? Is it not bycause he woulde haue thee addicte vnto hym alone, and hateth them most deadly yea punisheth them also, which turne that loue, which thei ought

Jacke of both 'sydes.

to render vnto God, an other way. The Ger-
manes, haue a comon saying of loue: Either
loue me alone, or meddle not wth me at al. Al-
lein mein, oder lass garsein. And in Englad we
haue an old sayd sawe: Loue & Lordship los-
neth no felowship. For surely y^e that is trus-
t & feruent loue in dede, can abyde no felowe
louer. And euen after thesame sort doubtles
God is a gelous God, as he hath witnessed
in many most earnest graue lessons both in
y^e old Testament & newe, & made it sene by
right sore slaughters in al ages. Therfore by
no meanes it is free or allowed vnto any mā
to doubt or be a Peetre in y^e Articles of the
faith. And it is a wōder to see such presump-
tuous stubburnesse in men, y^e thei had rather
forsake the worde, & neglecte their own sal-
uacion to, and to abſeyne from both partes,
thā to assent vnto y^e one that goeth most nere
vnto y^e truthe. Surely it cannot be chosen but
such manner of folkes are ruled by carres se-
curitye. For if they were exercised with ne-
uer so small a conscience for the sinnes they
had committed, necessity wou'd doubtles cō-
pell them, to make conference of doctrines,
and those that coulde ease y^e sorrowfull trou-
bled conscience. Therfore the matter it selfe
argueth, y^e they are the diuels prisoners, and
cannot come vnto earnest repentaunce

But hearken a while, what fortresses & bulwarkes they strenghten & defende themselves withal, & how highly they would be praysed for their wisdom & (almost monstrous) modestye in their playing the Peutres. For wher other of the simple & more ignorant sort of people (as they be cōpted) be so quickly contented wth myngle mangle religions or doctrines, they alone wilbe reckened for the more discrete, in that they be aduised to tary til it be acknowledged & determyned by ordynary power, & to holde wth no syde til it be debated & openly allowed by cōmon autoritie. For this is theyr saying: It is not for me to take vp so weighty matters of contention & controuersye, & to condemne eyther parte to myne owne harme. Ife there is most earnest sore contentions aboute matters of mosse weighty importance. There fall out among themselves, not s^h common vnlearned lende people, but men of great profound knowlege in s^h scriptures, & notably learned in all s^h tongues. Both partes seke to ground their doctrine vppon scriptures, I heare bothe partes boast themselves to be the church. Besides s^h they be men, of both sides which maye erre. And moreouer menne may espye faultes in bothe partes, and that no small or a few faultes. And though the one parte specially

Penite and

seme to be the nerer vnto the truth, yet the
autoxyty and the long continuauces of that
other parte make me on the other syde to
thinke it best for me to tary till in a meane.
These and many other reasons they gather
like studious forcasting men, & many times
they better them among their familiars in
great sadnesse, and so cary such as be of the
vblearned sorte with them into the gulfe of
doubtes.

Therfore I will answer them in order at
fewe wordes. Yea forsoth it is even thy due-
tye to discerne euery doctrine whatsoeuer it
is concerning saluacio and the true seruing
of God, what man soeuer it wer that taught
it: and to geue sentence, this is a greable vn-
to the truth, that is not: this I receaue and
solow, that I detest and hold accursed.

It is a most false erroneous opinion, to
thinke that no man hath to do to iudge bpō
doctrines but the Pope of Rome, Bishopes,
and men of his popish leauen. For the worde
is aswell geuen to me and to thee, and God
commaundeth vs as straighly to geue place
vnto it, to kepe it, and to discerne mennes
sugglings from it, as vnto Peter, or Paul,
or them that say they haue the gouernaunce
of the church at thys daye. Lyke as we haue
all rede of saluacion, euen so must euery one
nedes

Jacke of both spces.

nedes be a iudge vpon doctrines. **W**ha swe-
thei, I pray thee, y^e Christ said vnto, my shepe
heare my voyce, and solow not a straunger,
but abhorre his voyce: doth he not bidde that
the shepe whiche are willing to solowe their
shepeheard Christ should geue diligent eare
to the voyces of cryers, that is to saye, tea-
chers, and discerne whiche is the true shepe-
herdes voyce that they ought to solowe, and
whiche is the seducer or wolues voyce, whiche
they oughte to hate and flee from? If thou
wilt not doe thus, but sticke stil in a meane,
thou canest not be Christes shepe: no, y^e shalt
be the wolues pray. Christ geueth this war-
nyng. Mat. vii. Beware of false Prophets,
that come to you in Sheepes clothyng, and
inwardly be rauenyng **W**olues. But vnto
whome geueth he this commaundement vn-
to none but to y^e Apostles: Yes forsothe to all
the hole multitude that came vnto hym to
heare the woorde of God. Therefore if euery
one ought to beware of false teachers, sure-
ly euery one must nedes iudge of theyr doc-
trines, that he be not deceyued. Ephe. iiii.

Now we are not like children wanering to
be carried about with euery winde of Doc-
trine, by the willnesse of menne, and subtyll
fleght, whiche they lye in waite to deceyue
vs withal, dothe not **W**aule teache vs in this
place,

Peutre and

place, to be stedfast and constant in þe truth, and abhorre al other glosed doctrines, which þe deceauers goe about to weaken our sayth withal: And sure thys cannot be done without iudgement. i. Thess. v. Proue al things, and holde that is good.

It is a manifest plaine cōmaundement, & euery one of vs should try doctrines by the truth of Gods worde, as þe true touchstone, and to know, reiecte, & condemne al straunge doctrines, & to kepe þe truth safe & vncorrupt. For he biddeth thee, hold þe is good þe is sound doctrine: He wil not haue thee to vse an vnseasonable modestye in thys case, as though it were not for thee to iudge vpon these matters, but either to hold þe is good o: els to let it vterly alone. Jo. iiii. Dearely beloved, beleue not euery sprite, but proue the spirites whether they be of God, for many false Prophets are gone into the worlde. This saying doth not only geue power vnto al christians to Judge vpon euery doctrine, but also it straightly chargeth euery one to proue and examine, to disceauer falsehood from truth, and constantly to kepe the worde of God. But here do þe Peutres alwayes seke shyftes and starting holes. What a confusion shall thys be (say they) if euery one shalbe suffered to geue sentence vpon controuersyes of religions?

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gions: I aūswear. There is no canse, why any confuson should be dꝛead at al. It shalbe necessary for al mennes iudgements & sentences to agree in one, & to conclude al vnto one end: For there is but onely one rule to iudge by, & but one foundation, (nother may a man decline from it so much as one heares breadth) that is the pure woꝛde of God proclaymed by Chꝛistles own mouth, not myn- gled w̄ mennes gloses: and this woꝛde is co- teyned in þ̄ boke of the Pꝛophets & Apostles. For euery one is not frely suffred (as these womanly sobꝛe men are toto afrayed of) to iudge as it liketh hymselfe, but all power of iudgement (I saye) is tyed to the woꝛde of God. If any swarue from it, they are surely out of the way. Al thys (as I haue often said befoꝛe) must be taken that I meane, as con- cernyng the Articles of the fayth.

After þ̄ same maner may this cold feble ex- cuse of theirs be wiped away: I acknowlege myne own weaknesse in these soꝛe hard mas- ters of controuersye, & I my selfe myght say. And therfoꝛe I had rather be a Peutre Styl, than to stop so great a discoꝛd. I aūswear, It is true, we are al to much to weake, to chil- dish, to solish, & to blind in such weighty mat- ters. But þ̄ iudgemē depēdeth not of our abso- lity, but of þ̄ woꝛd of God which al mē haue geneꝛ

Peutre and

geuen them, and are put in trust wth al^e is
such a one that it can not be intricate o^r ob-
scure vnto any man, so that he haue any ex-
ercise in the troubles of cōscience, and praye
cōtinually vnto God fo^r helpe: as in James
the fyrst: If any of you want wisedome, Let
him craue it of God, which geueth liberally
vnto all, and casteth no man in the teth, and
it shalbe geuen him . Therefore thou arte
bounden by the commaundement of God to
learne the wo^rde that the sonne of God hath
declared, what maner a man o^r woman so
euer thou be. And then thou oughtest accor-
ding to that wo^rde of God which is compris-
sed in the Prophets and Apostles w^rtings,
to iudge vpon al religions and al doctrines,
whether thou be weake o^r strong, whether
thou be of y^e Clergy o^r of y^e Laity, whether
thou be learned o^r vnlearned, whether thou
be old o^r young. Fo^r thou hearest it sayde:
If any man preache any other Gospel, cur-
sed be he. And, heare hym.

And to be playne, I thinke those mennes
rashnesse and shamelesse impudencye is to
be disallowed and repressed, yea to be wel
punished, whiche as it were with vnwashed
hands meddle with these controuersies, and
not knowing the groundes of the matters,
take vpon them to iudge as it liketh thesel-
ues.

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hes. For seying there is none other rule to iudge by but the onely word of God, necessarie requirerh that they whiche shall iudge be not altogether ignorant in it. And it is not all one, to bee weake in the Articles, and not be able to beleue constantly in them: & to acknowledge the truth, and to pronounce accorpyng to the trueth and to dysseuer straunge doctrines from it. As, we beleue all is true, that is conteyned in the holye sacred Bible, but yet our sayth is feble, and hath not that perfectiō that it ought to haue. But I haue not so greate knowlege in the Bible (you will saye) nor am of so quicke a iudgement, to haue al the testimonies of the olde testament and newe vpon my fyngers endes. I answer. No, I wil shew thee a short handsonic waye. Art thou a Christian: Canst thou say the parts of thy Catechisme: Yes, I thinke there is no christian in al þe worlde, 40000. in that wyll bee so wyckedlye rude, as not to England knowe so fewe Chapters.

Nowe let those Chapters of the Catechisme be vnto thee in stede of a moſte ſure perfect rule to examine, to trye, and to iudge all Religions and all Doctrines by. For it is certayne that the Catechisme is a ſhorte handſome ſūme of all the whole Byble, and contryneth all that is required of neceſſitye

Pentire and

unto sayth and unto oure saluation , as no
Chyristian will denye . Then if thou percey-
uest by diligent marking and consideration
settyng asyde the respecte of persones, not
regarding the gaye shewe and pretence of
the doctrines, and byidelyng thine owne pri-
uate affections , that it agreeth with thy
Cathechysme , that is alleged, thou mayst
freely and safely take it for the very truth it
self: but if thou finde theyr doctrine or obser-
uances to accorde with the partes of the
Cathechysme no moze , than my siffe vpon
thyne eye, as they saye, but that all the alle-
gations be vnhearde, straunge, and repug-
nant, howe pleasaunte and howe gaye soe-
uer they seme vnto reason , then thou mayst
freely and flatly pronounce , that they are
mere lyes and nothyng but false iuglinges
of the very Diuell hymselfe. As by crample.

Oure aduersaries teache , that it is in
mannes owne power to fulfill the lawe of
God in this lyfe, and by this meanes, that
is to saye , by the deedes of the lawe to de-
serue ryghteousnesse and eternall lyfe. Now
yf thou wylte handsomely trye oute that
Doctrine, whether it bee true or not, applye
and lay the partes of thy Cathedysme vn-
to it. If it agree, there is no doubt, but it
is true: and yf not, then it is certainly erro-
neous

Facke of both sydes.

hedus and blasphemous . Nowe the tene commaundementes saye : Thou shalt haue none other Goddes. Thou shalt not take the name of the Lord thy GOD in vayne, and so forth . Therefore the lawe byddeth thes doe , that thou doest not. For the lawe dothe alwayes accuse thee, and maketh thee guilty, as the Apostle teacheth : The lawe wooz keth wrathe . And what coulde it doe elles, seying manne is not able Naturally by reason of synne to accomplishe perfecte entyer obedience bothe outwardlye and inwardlye to GOD, according to the ten commaundementes. Question with thyne owne hearte, and it shall beare witnessse againste thee.

The Apostles Crede sayeth , that Christ alone is the raunsome, and reconciled vs vnto his offended father, by his onely meryte, dispatched euerlasting death by his death, brake the Serpentes head,, and set the gate vnto eternall lyfe wyde open, where he now sitteth on the fathers ryght hande, reiguing in lyke power, Maiestye, and Glozpe, and hath subdued all that is aboue heauen or beneath, vnder his owne power . Thou heareste not one tote of mention made here of mennes woorkes : we confesse Christe onely to bee the sayne Sacrifice for oure synnes.

Pentre and

The Lordes prayer byddeth vs praye continually: And forgeue vs oure trespasses. Therefore thou arte farre wyde from fulfilling of the Lawe. Baptyisme teacheth clearly, that we are washed onely of free mercye by the merite of Christ. The wordes of Absolution declare forgeuenesse of synnes freely for the onely Passion of Christes sake. And the Lordes supper doth moste mightely teache thesame, that onely for the bodye and blood of Christe, that is, for his Passions sake, whiche we applye vnto our selues by fayth, we are in the state of grace and haue eternall lyfe: Wherof a sure warrant is geuen vnto euery one in the vse of that Sacramente, euen the verbe bodye in bread, and the blood in wyne spirituallye to feede vppon. Hereof it foloweth moste plainely. Ergo all the partes of the Catholisme doe impugne and damne that Doctrine of fulfilling the lawe, and ryghteousnesse of mannes workes. For all the partes of it leade vs vnto Christ alone: and so doth also the lawe it selfe (whiche neuerthelesse speaketh of workes) according to this: The lawe is oure Scholemayster vnto Christe. Galathians. iii. For it setteth foorth y greatnesse and vglynesse of oure synnes plainely before oure eyes and byddeth vs with open mouth

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mouth despayre of our selues: and couerelyt it
drieth vs to seke the benefit of an other, y
is, of Christ, by whiche we may be euerlast-
yngly blessed. An other example. Our aduer-
saries contende, that the Sainctes departed
now liuing with God in eternall life are to
be prayed vnto. See whether thy Cate-
chisme allowe that doctrine or not. The first
of the ten commaundementes sayth thus:
Thou shalt haue none other Gods. But to
call vppon Sainctes departed out of this life,
is to haue other Gods. For innocation is no-
thing els than to ascribe a certain almightie
power to them that be absente, as well in
seyng the motions of the hearte and hearing
of prayers, as in power to geue helpe. But
God reporeth in the declaration of the ten
commaundementes, that he is a gelous
God. And Esay. xlii. He sayeth, he wyll not
suffer the honoz due vnto hym to be attribu-
ted vnto none other. Therefore innocation
of the Sainctes departed is agaynst the
spylle and chiefeste commaundement of al.
The Apostles Crede teacheth vs to beleue
in God the father, the sonne, and the Holye
ghoste, and not onely to acknowledge thys
our onely God as the onely fountayne of all
goodnesse, of lyfe, liuyng, remission of syn-
nes and saluation, but also to ask and begge

Neutre and

of hym alone all good thynges bothe of bo-
dye and soule. Then it foloweth that wee
haue no neede of Dead Saynctes helpe to
obteyne these withall.

The Lordes Prayer teacheth vs expre-
lye to directte oure minde and wooordes, not
to anye Sainct, and to craue bodilye and
Ghosly goodnesse either of this life or of the
lyfe euerlastyng of them, but vnto this god
the Father, whiche hath reuealed himselfe
in the Sonne and accepted vs, by this same
onely begotten Sonne to be his Chyldezen.
Neyther are we Baptysed in the name of a-
nye Creature, but in the name of the Fa-
ther, and of the Sonne, and of the Holye
ghospe, that is to saye, that we shoulde ac-
knowledge and call vppon this God, oure
onely helper and Sauour. We are assey-
led of oure synnes onely in the name & me-
rite of Christe without mention makyng of
anye Saincte, as Christ sayeth: He that be-
leueth in me, shall liue.

Finallye in the vse of the Lordes Sup-
per, the Sacramente of the body and bloode
of Christe is geuen vs for a testimonye that
Christe is oure onely mercede seate, Bishop
and king, of whome onely we may depend,
who onely reconcypleth vs vnto the Father,
for whose sake onely we haue all maner of
good

Jacke of both sydes.

good thynges . Thou hearest not that the Sacramente of the bodye and blood of anye maner of Sainctes is deliuered vs , or that they are appoynted to bee oure Mediatours befoze God . Therefore these partes of thy Catechisine doe all agree in one, and clappe and hisse oute the Doctrine of inuocation of the Sainctes departed: and declare it moste euidentlye to bee moste hygge blasphemie against the Father , the Sonne, and the Holye ghost . Looke I praye thee, what iudgemente thou couldest haue more spedye and more easye than this is . In dede it is chiledyshe and rusticall , I say not naue, but yet it is true , and moste certayn . These examples I rehearse, that Peutres may bee abashed and ashamed in making their excuses, if they be not (as for the moste part they are) past all shame .

But yet these Nicholas Peutres are not satisfiied . For they stande wonderfullye in theyr owne conceytes . They say , that there be verye profounde learned men on bothe partes , and bothe partes holde of the Scriptures: and neyther parte of them bothe hath all false , but somethynges are so true , that withoute Verelpe they canna not bee denyed . As, the Wapisses do speake ryghtelye of the Actycles of the Trinite ,

they talke truely of Creation, they confesse
 Originall synne, they teache touching Re-
 demption by Christe, that he alone was ob-
 iected and appointed to dispatche synne and
 the effectes of synne, and that he onely over-
 came our enemyes, Satan, death, and hell,
 and wente triumphantely into Heauen,
 and there sitteth now at the Fathers right
 hande, accoꝝdyng to the Prophetes say-
 ynges. These and certayne other matters
 the Gospellers (as they call them) acknow-
 lege to be true, and agreable to the woꝝd of
 God and to the testimonies added vnto the
 woꝝde. Therefore they saye, it is not meete
 for them to condemne eyther parte, but ra-
 ther will reſtraine themſelues from bothe
 ſydes, till they agree all in ſome Counſayle,
 and till the trueth be ſhewed openly abꝝode,
 as if it were digged out of a moſt depe darke
 dongeon. I aunſwere. I ſhewed you before
 by certayne euident testimonies of the ho-
 ly Scripture, that we are bounden and co-
 ſtrayned by the commaundemente of God,
 to iudge vppon doctrines accoꝝdyng to the
 preſcribed rule and faſhion, that we bee not
 carried about with everye bliſtring wynde
 of doctrines, nor haue reſpect to any perſon.
 For the woꝝde of God, wherein oure ſoules
 heaſth muſt be ſought, conſiſteth not in any
 hu

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humayne persones, of howe hygh degree so-
guer they bee, but in the authour of it, God,
and his Sonne Iesus Christe, we are all
the shepe of one onely shepeheard Christe.
And therfore are we bounden al to acknow-
lege and folowe hys voyce, and quickly to
iudge, dyscerne caste awaye, and hate other
straunge and cuill fauoured golynge noyses.
Moreover I haue also layd thys foundation
before: that the woorde of God is onely one
and a simple plaine one, and hath also one
perpetuall maner of meanyng, agreeable to
it selfe. But forasmuche as the doctrine of
the Papistes and the doctrine of the Gos-
pellers (for so we call that doctrine nowe
whiche in these latter dayes of the worlde is
throughe the mighty great benefite of God,
cleansed and healed by by the instrumente of
God. M. Luther and others from moste fil-
thy corruptions) doe barpe the one agaynst
the other in other Articles of the faith moste
extremely, it standeth vs in hande to looke
warely about vs, whiche doctrine agreeth
with the one onely ground worke and founda-
tion (I meane, the heauenly word of god)
and which doth not. And that we shall soone
perceiue, in case we be but metely acquaynt-
ed in Goddes woorde, and referre al to the
concordaunce of faith, as Paule geureth vs
G. b. warnyng

warning: howbeit we haue nede of the holy
ghost, whiche guydeth vs into all truthe, to
bee oure guide vnto that matter. For where
he is not the leader, and where menne take
that arrogantly vppon theyr owne wyle-
doms, whiche pertaineth onely to the power
of God, there is no end of errors, & mennes
eyes are daseled as it were in a mase, that
they cannot see the truthe. And Christ saith,
John. ix. I came into the world vnto iudge-
ment, that those whiche see not, maye see,
and they that see, maye be made blinde.

Therefore looke what truthe oure aduer-
saries haue, that we receyue with most rea-
dy good will: but where they peruerthe the
truthe of God with the dreames of menne,
there they muste nedes geue vs leaue to dys-
sente from them as God commaundeth vs.
Doeſt thou not knowe, that Christe and his
Apostles tolde befoze hande, that most pesty-
lente noysome Sectaries should come with
the name of Christ, saying: lo, here is Christ,
lo, there is Christ: Doeſt thou not he that hath
all thinges beſt the paſte, preſente, and to
come, plainly befoze his eyes ſay, that falſe
Prophetes clothed not in a Wolfe or a Bea-
res ſkynne, but in Shepes araye, ſhoulde
make hanock of Chriſtes ſhepeſold: What:
Doeſt thou not the choſen veſſell of God beynge
led

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led by the spirite of Chyriste tell the same tale.
Satan hymselfe (sayth he) is transfigured in
to the Angell of lighte. It is no great thing
then, though his ministers be transfigured
lyke the ministers of righteousnesse, whose
ende shall bee accorpyng to theyr woorkes.

li. Cor. xi.

Dyd not Satan put on that Angelllike vi-
soure, when he toke vpon him in Paradise to
interprete the commaundement of God, co-
cernyng the forbidding of the Apple, and
with that visoure plucked al mankinde with
al mans whole posteritie (whiche is an hor-
rible hearyng) with one sleightye hyfte and
with one enterpryse, quite away from God,
and subdned them vnder his owne tyranny?
Therefore suffer not thy self by fine painted
woordes and clypyng of the scripture, to be
shifed away from the foundation. For ther
was neuer yet anye Heretyke, but he sayd,
he broughte forth holye scripture, and shew-
ed the true meanyng of it, and sought no-
thyng so muche as the wealthe of mennes
soules. For as for those that haue hurled a-
wayne the bookes of holye scriptures, either a
great parte of them or altogether, and haue
deuyled a certayne newe strange Glosse,
as they haue vttered themselves to grossely,
and myghte bee the moze easilye knowen,
and

Scentre and

and so they maye yet , I meane that rable
 speciallpe that is called the Churche. But
 you wyl saye: there are of the Papistes be-
 rye excellent menne and profoundpe skil-
 led in holy Scriptures , and their meanyng
 is also to sette and establishe theyr matters
 out of the fountaynes of the Prophetes and
 Apostles . Well, Lette them be. Doest thou
 not knowe that the Diuell (as I sayde be-
 fore) hath an Angelike nature and wisdom,
 and yet we must not beleue him for all that:

Esa. lxxix. Hearken what Paule speaketh oute of the
Abdi. i Prophete: I wyl destroye the wisdom of
Ez. xxxiii. the wyse , and reprove the prudence of the
1. Cor. iii. prudente: ¶ There is the wyse man: ¶ There
 is the searcher out of this worlde: Hath not
 God made the wisdom of this worlde foo-
 lish? Yea but bothe partes maye swarue
 from the truthe, and bee deceyved, and gesse
 at auenture, as the blynde man casteth hys
 staffe. Therefore perchaunce the truthe li-
 eth yet styll drowned in the depe, as Demo-
 critus was wonte to saye . I aunswere . If
 there were no monumentes leste, that con-
 teyne the playne mynde of God concernyng
 the Articles of the fayth and the true serving
 of God, perhappes this doubte mighte haue
 some place , but thou haste openly before
 thine eyes the writynges of the Prophetes
 and

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and Apostles confyrmmed with manye notable greate Myracles: and the sonne of God hymselfe bare recozde vnto those Sermons of the Prophetes and Apostles. Therefore the truthe lyeth not locked by noz buried in a deepe darke dongeon, but it is broughte forth into the lyghte and sette abrode plainly as it were agaynst the Poone sunne. The it is a moste false perswasion to saie, that the bookes of holpe Scripture are full of figuratiue riddels, whiche cannot be expounded oz vnderstanden. God hath not rolled by his doctrine in darkenesse, but according to his owne wysdome, he hath set it furth, simplie, plainlye and moste openlye, vnto all folkes, and woulde haue al to vnderstand it. I praye thee, what is moze symple and moze playne than Chrystes owne Sermons bee? He frameth hymselfe after the capacitye of the learners, he vseth suche common and homely maner of speache, as the vulgare people doe. And thoughe he spake some thynges in parables, yet they were eyther knowen of the Godlye befoze hande at that tyme, oz elles he opened them plainlye enoughe hymselfe. Of the same sorte bee the thynges that the Prophetes and Apostles haue by the spirit of God betred in theire wytynges.

And

And it canne not bee chosen but there is a
 Church of God, and that a visyble Church
 vppon earth, according to the Article of our
 Crede: I beleue that there is one holye Ca-
 tholyke Church. And this Church cannot
 erre in the principall Articles of the Fayth.
 For if it erre in them, it cannot be the church
 of God. Therefore bothe the truthe and the
 very proper and true vnderstandyng of the
 wooorde muste nedes be in that congregati-
 on. Besides this, it can none otherwyle be,
 but this Church is in that people, where the
 doctrine of the Prophetes and Apostles is
 vncorruptly taught. For it is not curiouslye
 to be sought for, among the Turkes, Scy-
 thianes, or Jewes, beyng as they bee now,
 nor among other nations, whiche for the
 moste parte haue no knowlege of Goddes
 wooorde at all, and none they desyre to haue.
 Yet it is to be thoughte that there bee some
 members of the true Church euen among
 those nations scattred here and ther abrode.
 Then it foloweth: that forasmuche as both
 we and oure aduersaries the Pappes doe
 acknowlege and receyue the bookes of the
 Prophetes and Apostles, eyther we are the
 true church of God, or they: eyther we haue
 the onely one truthe of God, or they. For
 in these matters whiche we varye in, name-
 ly

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lye in the Articles of the sayth, neyther can bothe partes be true, noz bothe partes false: accorbyng to my p^rinciple: There is but one truthe, and not manifold truthe. And what can be the churche of God, if we Gospellers (as we are called) be not? who shall haue the truthe yf we haue it not? For sytse we embrace, holde, and p^rofesse the woorde of God purely without the dregges of mennes traditions, and we most iustly hate those thynges that are ymagined by mannes owne braine, and doe violent wrong to the worde of God, as the Apostle sayth: If any Preache an other Gospell, cursed be he. But the Papistes myngle and marre all wth theyr owne Gloses and mennes commentaries, and withoute them their mynde is to allow nothyng.

We seke nothyng but Christe in the olde Testament and Newe, as the onely p^rtye and substaunce, and him we take for our only reconciliatour, Sauour, and Medyatour and Bishoppe. But the Papistes extolle the dignitie and merites of mennes woorkes, and wth the all that is conteyned in bothe the Testaments to make Christ the begynnyng of iustification, and themselves the finishers and perfecters bp of iustification.

We affirme that those obseruances only be
accep^t

Centre and

acceptable vnto god, that are specified in his certaine written woorde. But the Papistes enforce men to those obseruances and godseruice that are deuised by the arrogancye and rashnesse of manne, and ascribve more worthinesse vnto them, than to those that are commaunded of God himselfe. We abhorre Idolatrye. But the Papistes are manifest Idolaters, in that they honour the Sanctes departed with the honour due to God, and call vppon them to bee their intercessours and helpers: and leade menne rather vnto the virgine Marye than to Christe. We kepe the Sacramentes entier and whole styl, according to the forme of Christes owne institution. But the Papistes doe wickedlye mangle the Sacramentes, whiche Christe hath ordeyned and chaunge the forme it self. For of the recepyng of the Sacramente of our Lordes bodye and bloode, they make an open offryng, auayleable not onely vnto the quicke but also to the dead, that lye bryplyng in Purgatory.

We allowe honest and lawfull wedlocke in all states. But the Papistes call it a foule synne (yea worthy to be punished with death) if an Ecclesiasticall person be marryed, as though the Mariage were the foulest thyng that coulde be, and were an hynderaunce to
the

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the minifterye by all meanes. Hereby it is
no hard matter to Judge, which is the church,
and what congregation is nether vnto the
sincere worde of God. So we being certifi-
ed by these & other sure tokens, haue no doubt
to pronounce playnly that the true church of
God is among vs, wherein God worketh ef-
fectually by his word, and regenerateth ve-
ry many vnto eternall life. Contrary vnto
we are not afrayde to affirme that all obstinate
wilfull papistes, which ioyne not theselues
vnto this pure doctrine, and true serupng
of God, are barred out of this true church.
And, if there be any weakelinges that grone
being yet still vnder the Popes tyrannous
yoke, yet it is mete for them to beare their
good will vnto this sounde doctrine and true
seruing of God.

The Pope hath many markes that proue
him to be the notable great Antichrist, but
euery body may easily perceiue them, & ther-
fore I thinke it but lost labour to make any
further rehearsall of the in this place. This
geare is so manifest, that euen our enemies
themselves are enforced almost to graunt
the: but yet they seke other cloked pretences
for all that. They say it seemeth not like to be
true, that we are the Church, saying we be
but a few in number, and in no high autori-

eye, and sprong bp but of late yeates, Contrarywise, that it seemeth moze like to be true, that the Pope and his be the Church. For they are many mo than we: and are men of much higher auotrye than we, they beare the swynge in the gouernance of the Church, and haue had thys most gay glorious ricle a long season. And it is not to be thought that God hath left and yet lea- ueth still so goodly a company of men in er- rour, and that he hath hidde, or yet doth hyde fyll the truth from so many me being most famously sene in all kynde of learning. I answere. Thys objection doth cosse and torment very many folkes mindes greuous- ly sore: Especially those that haue not ben as yet througely ynough skylled in the out- warde face of the Church continually from the beginnyng. Marke I pray thee, which a one the Church hath ken in all ages. Hath not the number of the wicked alwayes ex- ceded the number of the Godly innumera- bly? Caiues Church was farre gorgeou- ser and of much greater number than Beth- hys Church was. The fathers wandred a- bout from place to place without certayne seate to abyde in, and yet they had the Church only in their families. The other multitude that was spredde euery where as broad

broade vpon the best places of the earth, was
the most wicked. At the generall flood wher
in all mankynde was drowned, only Noah
and hys wyfe, with his thre sonnes and
theyr wyues, was the Church. Passe forth
in order through all ages vnto these dayes,
and you shal see that the church of God was
but a small company and an abject sorte of
people in respecte of the multitude of world-
lings. Therefore the Prophetes did many
times preach against that daunter, concer-
ning the multitude: as. Esay. i. If the Lorde
of hostes had not left vs sede, we had ben like
Sodom, and made like Gomorra. Also
Sopha. iii. I will leaue in the myddes of thee
a pooze people and a nedye, and they shall
trust in the name of the Lorde Also 30. i. He
was in the worlde, and the world was made
by him, and the world knewe him not. Also.
He came into his owne, and his owne re-
ceyued him not. Item, Luke. xii. Woe not a
strayde little flocke. Suffer not thy selfe ther-
fore to be so greatly combyred with their tau-
telle, onely beholde the Church, that was in
Christes time. Wer not the bishops of Jeru-
salem and their order in the highest estate of
the church, wer they not in opinion of trac-
nyng, in wealth, and in multitude far aboue
hilly bagabonde Christ & the fishers, and
other

other rascal people that folowed Chyſt: And yet theſe moſt condemned pooze ſilly ſoules, were the church, which God delited in, and began his eternal kingdom in by his ſonne. And euen now y^e caſe ſtanderth after Pauls ſaying: Not many wiſe after the fleſhe, not many mighty, not many noble: but God hath choſen the ſoliſh things of the woꝛld, to confound the wiſe, and the weake thinges of the woꝛlde hath God choſen to confound the ſtrong, and the rascal of the woꝛlde & thinges of no reputacion hath God choſen & thinges that be not, to deſtrove the thynges that be, that no fleſhe ſhoulde gloꝛve in hys ſyght. i. Coꝛ. .i. And Chyſt ſaith. The pooze receaue the Goſpell, happy is he that is not offended in me. Mat. xi. And therefoze Simeon Propheted that this babe, whoſe preſence made hym ſo glad, was put foꝛ a ſigne, to be gaynſayde. And the cauſe why the greateſt and moſt regarded parte of mankynde are caſt awaye from God, is bicauſe they beleue not, that is, they receaue not by fayth the mercede that is offred them in Chyſt: and the ſcripture reporteth that the diuell is the pꝛynce of thys woꝛlde, and woꝛketh effectually in the people of vnbeleſe. As foꝛ any other ſecreter cauſe than thys, it is not lawfull foꝛ vs to ſearch: Finally y^e conſent of holy ſcriptures,

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tures, and the assent of all Godly men beare plentifull recorde, that our doctrine is no new learning.

No other ought it to be demed, which is the church principally by y maners of men, but by the doctrine. I say not nay but there are among vs many vices, which deforme the beauty of the church euil fauouredly, but yet there are moze enoymyous and haynfuller faulces committed by the rable of y papistes, than by y Gospellers: as (I will only reckon by a fewe things of y seconde table) the despising of father & mother, Buggery, Rape, and Unsaciable Couetousnesse, Fraudes, Lyes, Whore, Vaulternesse, Cruelty, Thirstig of Innocent bloude, most vntust murders, and innumerable other.

No other is long continuance a sure argument of the truth, specially whē it is falselye alleged. Caynes church is aunciente enough at thys day, & yet for al y it is a wicked and a cursed church. And it is to no purpose for a man to thinke it good for hym to restrayne his consent, til all dissensions be takē out of y way in som Counsaile to come, and till all confesse the truth together. For syth the scripture sayth: I will put enemye betweine the Serpent and the Sede of y woman. Gene. iii. Thys enemye shall haue no

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end, as long as the sonne of God lyueth and
the diuell. And the Apostle sayeth: There
must nedes be heresy. 1. Cor. xi. Christ sayth
that the sprite of lying shal reigne in the la-
ter dayes so mightily, that the very electe, yf
it were possible, shoulde be brought into er-
ror. Mat. xxiii.

Besides this there shall neuer be Coun-
saile after such a sort that the pope shall cleane
cast a way the corrupt toyes of mennes tra-
ditions, and receaue pure truth, and after
that persuaue al the worlde to embrace the
same. For the Pope cannot chose but be like
hymself, that is to say, Antichrist. Be not de-
ceaued. For he shall neuer be content to see
his hateful power, & tyrannye be brought
in daunger: which should surely folowe, in
case he should holde with the truth. For the
truth woulde abate and destroye the kyng-
dome of Antichrist, which the Pope occupy-
eth at this daye. Thirdely thy life shall not
last so long. For how many thinkest thou
haue already taken their leaue with this
worlde, before any such Counsaile as I wishest
for, be kept? Dost thou dreame, that their
soules flye vp and downe still among folkes,
& cary for the determination of such a Coun-
saile? In dede they were in a shrewde euil case,
if they were not at a point and determined in
their

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their heartes, what doctrine they would saye
in . For it is out of all peradventure, they
that beleue not in Christ, shall not haue e-
uerlasting life. So in Hereby except I be de-
ceaved, it is playnly ynough perceaued, that
Centres are made Marke mad with mere o-
pinions, nay, that they are combzed and
wonderfully railed in the diuells coyes, that
they shoulde not graunt to the truth, and
come vnto hol'som repentaunce. For this is
the end of Neutralistye, that a man live
careles, without the feare of God, and not
acknowlege hys synnes, without saye
and comforte of conscience, without prayer,
and without confessing of the truth. For
what shoulde he either repente hym of, or
praye for, or confesse, that is not fully at a
poynte yet, which parte is the Church,
nor which parte setteth forth the worde of
God ryghtly. There are Centres in dede
men without God, and most Grosse epy-
cures. For in the worde of God, whiche
the Church hath and solotweth, God is only
acknowleged and serued. For in asmuch as
they couple not themselves to that congrega-
tion, and haue by doubtfull opinions, it
is not possible for them euer to haue or
serue God. And let not those wyse discrete
sober men thinke, that if they dye in that

error, thei shal haue any excuse befoze God.
For the Iudgements of God are certaynly
settled: he y belcueth not, is already Iudged.
And he that wil not confesse me befoze men,
him will not I confesse befoze my Father
which is in Heauen.

Hetherfo now let y I haue sayd, be spoken
touching the Grosse plaine Neutres, whom
I am content to name the old Neutres: and
yet very many such as thei spring vp in these
our dayes, when controuersyes of Religion
are moued. And now wil I also by the helpe
of God speake somwhat cōcerning the new
and the more syne Neutres, or Iackes of
both sydes rather. Thei are almost cleane cō-
trary to these other befoze, that is, they wyl
after a fashon be in familiar friendship with
both partes, and geue as it were y one hand
to the Gospellers, and the other to the pa-
pistes. For there are new toyes deuised and
frimmed bp every day more and more.

But I haue ben somwhat tolong in the
first parte. For many of these matters may
be referred also into thys second parte,

The end of the fyrst parte.

THE SECONDE

Parte of this Boke.



Now bycause I will not con-
 sider the reader with long cir-
 cumstances, there is another
 questio, whether a man may
 lawfully playe Jacke of both
 sydes after such sorte, that he
 may somewhat take the papistes part, so as he
 may seme to be the nerer vnto them, and to
 beare a better heart to them thā to the other,
 and by that meanes please them: and yet for
 all that, leane so to y^e Gospellers, as he seme
 not altogether gone nor parted away from
 them, & by this thys seke as it were a meane
 to haue both partes his frendes still, and to
 be esteemed among y^e Gospellers no Aposta-
 ta, and on the other syde no wilfull person
 nor rebell: and al to thys one end, to get fa-
 uour at those mennes handes, which haue
 cheif autority in things, or of them y^e may do
 a man harme and so to kepe our selues and
 ours in sure sauegarde still.

Vnto this Neutralitie and playing Jacke
 of both sydes, there is no small occasiō mi-
 nistred by those y^e halt & wauer to much in y^e
 sincere doctrine of y^e Gospell, which at scarce
 H. v. the

the breach of my naye ſcō Apoſtaſye. They
take paynes (God wotech) to frame goodly
gay cōcordes of religions many wayes, and
diſſuade folkes ſcō h̄ ſymple playne cōfeſſing
of h̄ truth for ſcare of perſecutiō & for worl-
ly cōmodities ſake. But ſpecially ther are a
certayn ſort of mē called Paſſter make ado,
h̄ take vpon them h̄ ouerſight & compaſſing
of many matters, which forgettig their own
vocations, ſet their one ſote in h̄ court and h̄
other in h̄ church, & according to their worl-
ly mother wytte thei wil temper, wythe, &
limite euen h̄ lawe of God, as it liketh theſe-
nes, & as thei thinke it fitte for h̄ world either
to augmēt oz at leaſt to kepe ſafe temporall
ſubſtaunce by. And thys is compted a ſingul-
lar & a neceſſary wiſdom to auoyd h̄ greateſt
harmages and ſhamcs wal. For the pretence
and ourwarde appearaunce at a blaſhe is
wonderous goodly and pleaſant, as I ſhal
declare afterwarde. The annſwere is bꝛeſe,
playne, and eaſye: It is not lawfull for a
man to playe the Jacke of both ſydes after
h̄ faſhion. For if the contention were about
any matter of ſmall importaunce, that is to
ſay, about apparail that were not altogether
ſlaunderous, oz any ceremonye alone that
were not openly blaſphemous, the agreēmēt
myght be eaſily had, every bodye percei-
ueth

Jacke of both lydes.

and it wol ynough: & it made no great force,
though a mā applyed himselfe to both parties
for a tyme. For the conscience could catch
no harme there by. But the principall mat-
ter of this controuersye is in the Articles of
the fayth, and in the chiefe poyntes touch-
yng the seruyce of God, wherein the con-
science muste nedes be at a sure stape, and
no waueryng maye in any wise be admyt-
ted in this behalfe. And the cause why, is,
that god by his onely sonne hath openly pro-
claymed his plaine sentence from heauen,
and the same he will haue to stande in full
strength and vertue without alteryng for
euermore, and streightly chargerth al folkes
to geue audiance and credence vnto that
woorde and to none other: And to hurle a-
way and condemne all that disagreeeth from
it. For thus doth god beginne his ten com-
maundements. Thou shalt haue none other
gods. And he nameth himself a strōg gelous
God, for he requireth vs to holde vs wholly
to hym, & threatneth dreadfull pains against
them, that neglect hym which is the true god
in dede, and lurke vnto other goddes, or re-
ceyue any other word that is cōtrary to this
one onely woord The father of heauen him-
self, in that wonderfull proclamation y was
made in the mount, saith with plain words.

This

This is my sonne, in whom I delight, Hearc him. And this saying perceynerh vnto all me of all ages. For it binderh all folkes by expresse wordes vnto þe doctrine of this one only Archshepherde: and chargerh þe no audience be geue to other þe teach contrary: and therewithall he damnerh al men þe ble familiar dalliance wth the enemies of the Gospel. For so they become disobedient vnto this proclamation. It was not at the liberty of the Apostles or other that sought the true knowlege of God and the saluacion of their own soules, to beare fyre in the one hand and water in the other (as they say) nor to dally with Pharises, the enemies of the heavenly doctrine, but thei must nedes folowe Christ alone and none but him. And therefore he calleth his Apostles with this kind of spech: Folowe me. Also whē he setteth forth the forme of the whole religion of Christ, he sayeth in a fewe shorte wordes: If any wil folowe me, let him take vp his crosse, & folowe me. Mar. viii. Item. If you abyde in my worde, ye shalbe my disciples in dede, & ye shall know the truth, & the truth shall make you free. Jo. viii. Item, If any man loue me, he shall kepe my worde, & my father shall loue him, & we shal come vnto him, & make a dwelling place with hym. He that loueth not me, keperh not

Facke of both sydes.

not my sayings. Jo. xiii. Item, John Baptist diu with his mouthe, with his synger, and with all his doyngs shew only Christ and none but hym, saying: Beholde the lambe of God that taketh away the synnes of the worlde. Jo. i. Item, If any preach an other Gospell, cursed be he. Gal. i. And the sayings of the Prophet agrees to the same, as. Deute. xxviii. Thou shalt not declyne from the commaundements of God, nother on the right hand nor on the lefte. But I haue spoken of that before.

Hereby now it euidently appeareth, that we are all bounden to one part alone, that is, to that part wherein the worde of Christ is purely preached, the Sacraments entyrelly ministered, and the true seruice of God diligently aduauced.

Secondarily, there be two speciall contradictions, two deadly foes, and disagreeable: Beliall or the Diuell, and Christ: light and darkenesse: the true church and the false: the Tyranny of Antichriste, and the Kingdome of the sonne of God. For it was: olde before hand in very paradise: that there should be enemitye betwene the Serpent and the Seede of the woman. And John saith: The sonne of God hath appeared, to destroy the workes of the Diuell. Joh. iii.

And

And this is manifest also that Antichrist doth
 al that he can against Christ w^{al} the baines
 that he hath in his body. For al the kingdom
 is the seat and power of the diucll himselfe,
 most directly against the kingdom of Christ
 as it is by the goodnes of God more cleare at
 thys present, than the sunne light at none
 dayes. The pope doth most appareantly
 blur, yea rather defile & scrape away the ho-
 nour & glory of Christ, in that he braggeth
 (lyke the diucll) y^e man is able to accomplishe
 y^e obedience of y^e law. What good did Christ
 thē? He died in vayne, Paul saith, if righte-
 oustnesse come by the dedes of y^e law. Gala. ii.
 And in that he attributeth not Iustification
 whole & absolutely perfite vnto Christ, but
 the beginning of Iustification only. For his
 doctrine is, that man is first accepted frely
 by the only merite of Christ. And thē that he
 hath qualites powred into him, which after-
 ward increase, and be augmented, & enlar-
 ged after such sorte, that they fulfill the be-
 gonne Iustification, and bring it vnto
 perfection. By thys meanes there is no
 small glory nipped awaye from the sonne
 of God. Also, he biddeth men goe to sayntes
 now lining with God, and cry to them to
 be their intercessours and helpers, contra-
 ry to thys Commaundement and promise:
 What

I acke of both sydes.

Whatsoeuer ye shall aske the father in my name, he shall geue it you. Jo. xvi.

Agayn in thys behalfe, Christ hath notable Iniurye in that he is not taken nor called vpon alone for the only Weshop, Mediatour, and Intercessour. The Sacramentes that Christ instituted are most cruelly mangled and torne, and altogether transformed into an other vse. Weshydesthys there be other Sacramentes denyed without the worde of God, whiche are exalted so highe, that they are either made checkemate with Christes Sacraments, or els set aboue them.

As by example. The laye people are contrarye to the most manifest institution of Christ, forbidden the vse of the Sacramente of Christes blood: and they be proclaymed Heretikes al the worlde ouer, that thinke or do to the contrary. So Annoynting is counted for one of the Sacramentes, and hath monstrous knyckknacks ymagined vnto it, to the bitter reproche of the rest of the Sacramentes.

Christ is also pulled down out of his thron of his Maiestye, seing his pope maketh himself the foundation and head of the Church and taketh vpon him a wonderfull free power in chaungyng of doctrines and puttynge in
New

Centre and

new, in forgyng of newe Articles of fayth,
and heaping of tradicions. And all to this
only end, that the kyngdom of Christ might
perishe, and the kyngdom of Antichrist be
confyrmied and enlarged. I will in this place
make no rehearsall, with what crafte, with
what studious trauail, and with what incre-
dible power, Antichrist assauleth the sonne
of God, least any man shoulde be offended
with long declaracion.

Furthermore thou cannest neuer loke to
make peate betwene these enemyes by any
passible meanes. Then wherto sekest thou
so narrowe shyftes to agree them, either
thoroughly, or in parte, that is, either in doc-
trine and ceremonies altogether, or in cere-
monies alone? Christ sayth: No manne can
serue two Maisters at once, the one he shall
loue, & the other he shall hate. Mat. vi. And it
is manifestte, that the Pope is Antichrist.

The
Pope is
Antichrist

For he hathe these notable markes to bee
knownen by: he corrupteth the sound doctrine
of God most shamefully, he defyleth the Sa-
cramentes moste horriblye, his ceremonies
for the most parte are blasphemous and su-
perstitious, he causeth wedlocke to be defiled
detestably, he persecuteth innocent men that
cleaue vnto Gods truthe, moste mercilessly.
Contrarywise, this is not vnknewen now
also

Jacke of both sides.

also through the goodnesse of God, that we
Gospellers haue the sounde and vncorrupte
doctrine, the proper and holsonie vse of the
Sacramentes, and ceremonies according to
the rule seruing vnto order, comelinesse, and
edification, as our enemies themselves haue
bery often times confessed, and are constrai-
ned (though it be against their willes) to con-
fesse yet still. It is not possible therefore to
make any concoide, except one part geue o-
uer their opinion, and humbly agree to the
truer iudgement which the other part is of:
For euery one ought to embrace the truth, &
to hate and detest lies vnto the death. An honest mā
cannot in temporall matters fauor both lies
and the truth at once: How much lesse maye
he doe it in this cause wherein the glorie of
God and the saluation of our soules is in ha-
sarde. Elias, when the people of Israel were
in doubt, what religion it were best for them
to take vnto, Baals religion or that whiche
Elias set forth by the commaundemente of
God, sayd vnto the with a singular stomacke:
How long haile you on both sides? If ϕ lord
be God, folowe him. And if Baall bee, then
folow him. Marke also what Paule speaketh
concerning this present cause, and agreeably
with the Prophetes owne wordes. u. Cor. vi.
Bead not (saith he) the yoke to the vnfaithful.

For

For

For what part hath right with vnrpyght: Or
 what felowship hath light with darkenesse:
 What agreement is betwene Christ and Be-
 liall: What part hath the faithfull with the
 vnfaithfull: Or what a doe hath the temple
 of God with ymages: For you are the tem-
 ple of the liuyng God, as God sayeth: Howe
 shal I dwel in them, and walk among them,
 and I will be theyr God, and they shal bee
 my people, therefore gett you oute and de-
 parte from among them, sayeth the Lorde.
 Touche no vncleane thyng, and I shall re-
 ceyue you, and I wyll be your father, and
 you shal bee my sonnes and daughters,
 sayeth the Lorde omnipotente. Open thyns
 eares, heare. Thou hearest no seditious fel-
 lowe, nor anye newe Syr John botte Cock-
 els, preache this, but the chosen vessel of god
 the Apostle of Christe speaketh it. He with
 mosse manifeste playne wooordes chargeth
 vs that we kepe no companye with the ene-
 mies of the Gospell. He sayeth also that it is
 not possible for any creature, howe wittye or
 howe craftye soener he bee, to denyle agree-
 ment betwene truthe and falsehood. Christe
 and Antichrist, ryght and vnrpyghte. Third-
 ly he sheweth a mosse weighty reason why:
 You are the temples of god. Ergo, ye can not
 be the temples of the Diuel to: as those do now

Jacke of both sydes.

daies, which go about to gratify bothe the
Cospellers and the papists. Fourthly he ex-
presseth the rewarde, which ought to follow
the acknowledging of the true God and his
worde that is geuen vs from heauen: that is
that God himself will dwel in his company;
and geue them goodes both in this worlde &
in the worlde to come for euer. Furthermore
thinkest thou, it is without aduised cause, y
the church is called the wise of Christ alone?
And a wise cannot hold her to two husbands
or mo: and if she do, she breaketh her fidelity,
and iustly incurreth the paynes therof. But
we are al the espoused wife of Christ, which
are of the same church, that is to say, whiche
haue acknowledged the worde of trueth and
confesse it. Ergo it is not lawefull for vs to
couple oure selues vnto mo husbandes than
this one. Consider also I beseech thee. Ar not
y Turkes and we enemies one against the
other. Then if any man would beare fauour
both to y Turkes & to our side after a like sort
and stoutly ayde both partes, should we not
say, that he not only wet about a matter not
possible, but also rightlpe accuse hym for a
Traytor, and iudge him most worthe to be
punished as Petrus Suffetius was: What
an honest and gay matter then thinke you it
were, to serue both God and y Diuel: To be

Why th
Church
is called
the wise
of Christ

Neutre and

indifferente to the truthe and to falsehoode:
And to fauour the Papistes and the Gospel-
lers all alike: What greuous paynes shall
suche Traytors of Goddes truthe suffer one
daye, not the punishment of Metius, but the
paynes of Judas Iscarioth. Woulde to God
they coulde repent and praye for pardon at
length. But peradventure this so lamenta-
ble a lightnesse of myndes is the appoynted
payne for contemnyng the Gospell, and no
small token that the dispatche of the world is
comming nere at hande. For so Prophecied
the sonne of God hymselfe: When the sonne
of man commeth, trowe you, he shall finde
any faith vpon earth: Luke. xvin.

Thirdly. Christ sayth: Let your commu-
nication bee yea yea, and naye naye. For
what is more than this, commeth of euil. In
whiche saying he dothe not onely forbid vn-
lawful othes, but also variablenesse and vn-
constancye bothe in our sayinges and doo-
inges. That we shoulde not play whipfacke
and tourne thee, when we are among Pa-
pists flatterring them, and allowing many of
theyr trinkets, whiche neuerthelesse do very
soe blemishe the truthe. Contrarywise when
we haue to doe with the Gospellers, to holde
with them also, and so chaunge as the tyme
serueth like Cameleons, or Catres of the
mount.

mount. But y we should agree to the truth,
say plainly and constantly what we think, &
not to dally with doublefaced captious rea-
sons. It is an old said saw: Truthe speaketh
plainly. The histories praise the deede of M.
Pompilius, and so they may wel be, when
he was sent Embassadoz to Alerandria with Pöpil
certain others, to commaunde Antiochus in
the Romains name, to breake by siege from
the citie, found Antiochus by chaunce stan-
ding vppon the shore. And when he had de-
clared vnto him suche matters as he had in
commaundement, Antiochus shapd him an
aunswere like a shipmans holt, and refer-
red all to his frendes Counsell. Then Pom-
pilius being greued at his captious and am-
biguous aunswere, bicause he thought some
crafty prank would be played at his returne
sodainly made a circle with his staffe round
about Antiochus in the lande where he stode
and sayde: It is the Senate and commons
of Romes pleasure, that thou tell me playn-
lye what thou wilt doe, before thou go out
of this circle. The manne was afrayde at
these woozdes, and sayde he woulde depart
out of hande. Then if an Heathen manne
thought scozne at a dourfull and fraudulente
aunswere, and made that sleighte Spy
Antiochus perforce to tell what laye in hys
J.iii. heart

heart: howe much more ought we in a cause of much weightier importance to hate & detest them & of set purpose frame their words and answers so as they maye be taken to meane whether way a man will: Would to God there wer some Pompeius & would compell these Antiochoes, to saye as they thinke, & then surely there would be & lesse danger.

Fourthly. God requirerh sounde doctrine and & true seruing of god as he himself hath set them out vnto mankinde, to be plainly confessed of all without difference, both of man and woman, of what estate soeuer they be, & doth earnestly reprehend them & play vniu-
budget or deny them, as he sayth in the third commaundement: Thou shalt not take the name of & Lord thy God in vaine. For he commaundeth among other thinges, that Gods truth be preached & confessed, and forbiddeth euery one to bewraye or set out Goddes religion to hye vnto the aduersaries I meane so as he graunt eyther to muche vnto them, or winke at matters of most weighty importance, that he confuteth not blasphemyes: or behaue hymselfe after suche sorte, as the aduersaries can none other wise iudge, but that they corrupte proceedings and superstitious Godseruice are allowed for the most parte. Yea Christ goeth roundly to work in
requy-

Jacke of both sydes.

requyryng the truth to be cōfessed, where he
sayth. Mat. x. Euerie one that shall confesse
me before me, him shal I also confesse before
my father which is in heauen. And he y^e shall
deny me before men, him wil I also deny be-
fore my father which is in heauen. Thinkest
thou that it may be called a confessing, when
thou communicate. I with the enemyes of y^e
Gospell, when thy drift is to make counter-
fayt concordances, and when thou wilt do
in somthings as they do, at least in outward
appearance, & all for feare least thou be com-
bred with hornets, and that thou mayst lyue
at thine ownease: For after that the truth is
plainly and simply confessed, there solowe th
by and by the Crosse of persecution, hatred of
the contrary parte and daunger bothe of life
and goodes. O wretched and feeble kynde
of confessing. Yet for all this, we heare men
many tymes crake and prate on this wyse,
we wil not shrink any heare bredth from the
truth y^e we haue acknowledged, we wil stand
as faste as walles of brasse in this Gospel,
whiche we haue learned these thre or foure
yeares ago, and knowen to bee true, & haue
had experience of it: we wyll not be afrayde
of any threatenynges, there shal no punish-
mente nor cruell handlyng make vs afraid.

Alas waggyng rede, how shouldest thou

Stand,

stande,

stande, how shouldest thou confesse the Gos-
pell when thou doest not onely thynke in the
hammes, but also fallest flat to the grounde,
before any forme of trouble arise and blow
vpon thee: For thou goest busily about to do
as Antichriste dothe, euen in trifling mat-
ters, before it bee requirtd by name at thy
handes, and all is good inough so thou maie
fill thy Pauche, lye in a soft bed, and slepe in
a whole skinne. What wouldest thou doe, yf
the hangman were euen now ready at thy
backe to strike of thy head, except I wouldest
receiue al Antichristes religion: In dede this
thy thynking, and thy relenting and going
at the fyrst dashe to the Papistes parte, pro-
port plainly enough what thou wouldest do.
But yet I would haue thee to marke me the
fearefull threatening that is expressely added,
least thou dreame now in this carelesse secu-
ritie whiche thou art oppressed and blynded
withall, that thou shalte escape unpunished
for ener. Albest the payne seme to be a great
whyle in commyng in this world, yet Christ
threatneth that he wil be reuenged on them
that denye hym eyther manifestlye or after
a craftye fashon, in his iudgement after the
ende of the worlde, when he shall indge all
mankind, and wyll speake thus vnto them:
I knowe you not. So he sayth. Luke. ix.

Whoso,

Jacke of both sydes.

Whosoever is ashamed of me and my say-
inges, the sonne of manne shall also be asha-
med of hym, when he cometh in his Ma-
iesty, and the Maiesty of his Father and
of his holy Angels. These wordes are not
bayne and of none effecte, but the deede
shall proue them true. Lykewise. Math. v.
Christe requyrez a playne confession of the
Gospell, where he sayth: Thou art y^e lyghte
of the worlde. A Citie cannot be hidden that
is set vppon a hyll, neyther doo they kyndle
a candle, and thrust it vnder a bushell, but
set it vpon a candlesticke, that it maye gene
lyght to all that bee in the house. Let youre
lyght so shyne before men, that they may see
your good woorkes, and glorify youre Fa-
ther whiche is in heauen. I praye thee, what
kynde of confessing is that, when it is neces-
sary for vs al to stande in dout, whether part
a manne muste beare the more fauor to, and
what religion a manne muste bee the more
bente vnto? For thou louest the Popyshe
fashion, and makest thy selfe busye to vse it.
And on the other syde, thou holdest with the
forme that the Gospellers vse, after a fashi-
on. Is this to shyne, and to profyte other
with thy lyght? Nay it is rather to put oute
the light if there were any, and to cast a mist
ouer mens eyes, lest y^e way of truth might be

A. v.

know:

known. If thou wouldest professe the truth plainly without dissembling, thou shouldest doubtles stirre vp very many with thyne example, and make them more hearty to abide constant. By this reason also thou shouldest make the verye enenies to beleue, that the doctrine whiche thou haste learned, is suche a manner of doctrine, that thou art readye to spende thy lye for it if nede so required. In dede this were to set the light of faith which is kindled in thy heart vppon an open hyghe place, that suche as walk in most thicke darkness, myghte thereof as it were of a moste hyghe burnyng lampe, receyue lyght, and kindle some litle sparkes at thy candle, that they also myght enter the true waye, & confesse the trueth also themselves with thee.

Concernyng Pauls vocation thus the Scripture speaketh: This is my chosen instrumente, to beare my name before y Gentiles, and kynges, and the chyldren of Israel. Although Pauls owne vocation bee herein specially described, yet as touchyng the confession of the Gospell, it is a general saying, and pertayneth to all sortes of people: That euery one accordyng to hys calling and power should professe the name of Christe before all menne, and helpe to set it abrode also, Paule sayeth. Rom. 1. I am not asha-

Jacke of both sydes.

ashamed of the Gospell. For it is the power
of God vnto saluation to all that beleue.

Herein is comprised a most weighty reaso,
and belongeth to all folkes : and righteous-
nesse is geuen of God through the word vn-
to all that receiue it by faith: Ergo. Lette no
manne be ashamed of this woorde, but let
hym confesse it manfully. Tell me, are not
they ashamed of the Gospell, that almoste
abhoze the name of hym, by whonie God
hath restored the lyghte of the Gospell, and
allowe eyther in parte or in the whole, the
Poppe the religion, which a lytle before they
wonderfullye detested, and begynne by lit-
tle and lytle to kisse the Monster of Rosomes
feete: And in a whyle, excepte GOD save
naye, they wyll receyue that Monstruous
beaste wholly home agayne: Hereunto ap-
pertayneth the saying. Apocal. iii. Thou art
neither colde nor hotte, woulde to GOD
thou were eyther colde or hotte: In whiche
saying euen this wicked waueryng is re-
proued. There is a tale of a certayne Her. A Tale of
mite and his geffe. The hermite as he wal, an Her-
ked soorth of his Hermitage in the sharpe mite.
of Winter, mette with a manne by chaunce
that wandzed in the froste and snowe, and
was almoste dead for colde. So the Her-
myte being moued with pitye, bringeth the
man

man home to his hermitage to refresh hym
self at the fier. There the colde felowe blew
vpon his handes now and then : and when
the hermyte saue it , he asketh hym why he
blewe on his handes: I blowe warme breath
vpon my hands (quoth he) to warme me with
all. Well, the hermyte maketh hym sitte
down at the table with him, and hotte meate
was set on the board. The gess before he put
a mozell in his mouth, alwaies blew on it.
The hermyte questioneth with hym agayne
somewhat plainly, why he blew on his
meate: I blowe colder breathe (quoth he) to
coole my meate for it is to hotte. Then the
hermyte being sadainly wroth, said he could
abide no such gesse in his company, nor take
hym for his frende, that could breathe both
hote and colde out of al one mouth, and so he
thrust him out of his house. It is a mery tale
wherein witty menne haue signified, that
it is not the parte of an honeste or a Godly
manne, to hatche by Ambiguous, Valtynge,
or doublefaced reasons, in ciuill matters, the
spectallie in Gods causes. And menne haue
ben thought worthy neyther to be loued nor
to liue in the world, that coulde turne them
selues into sondry fashions, like Proteus, &
sometime praise & truth, sometime dissemble it
goodly, & hold with vntruth, as the time ser
ued.

Jacke of both sydes.

ned. Fishly. Take hede now. Christ sayth Luke. xii. He that is not with me, is agaynst me: And he that gathereth not with me: scattereth abrode. In these woordes, not onely the playing Jacke of bothe sydes whiche we now reason of, is reproued, but also they are pronounced for pernicious enemyes to the whole Church of Christ, that set their mind to halt on both sides after this manner, to the intent they would be in fauor both with the papists the enemies of the Gospel, & with the Gospellers to, al alike. Two thinges Christ requireth. First y^e al be with him, Secodly, y^e al gather with him. First he geueth thee not liberty to link thy selfe with his enemies the papists, but will haue vs all as it wer bondmen to hym alone. And in dede it is of necessity y^e we be wholly coupled to him, to lay hold on God y^e father in him as y^e ymage of God, by him being the onely begotten sonne and fulfilling the enter obediēce of the law perfectly, to be made the chosen children of God, to be garnished with his righteousness that he obeyned on the crosse, by his helpe to bee deliuered from the Duell, Death, and Hel, by hym to be rased agayne, and carryed vp to heauen, & to be breste, by him to honoz and serue God truly both here & in the world to come. For without him there is no saluation.

noꝝ life, without hym there is no seruice that pleaseh G^{OD}, as he hymselfe sayeth: I am the waye, the truthe, and the lyfe. Also, without me ye can doe nothyng. Iohn. xij. And Paule Coloss². i. sayth: In hym it pleased the father that all fulnesse shal dwel, and by hym to reconcile all thynges to hymselfe, and by hym to pacifye through the bloode of his crosse as well the thinges that are on earth, as the thynges that are in heauen.

Those therfore that declpne vnto them whiche corrupt the wooꝝde of Christ with wycked opinions, mangle and teare the Sacramentes, and deuise straunge bles vnto the, and set foorth mo Mediators and Sauioꝝ, than Christe alons with his passion onelye, and bidde folkes prae not onely in the name of this Christe, but also in the name of Paule, Peter, or Christopher, and set more by the obseruauces that are deuised by me than them whiche God hymselfe hath commaunded, and arrogantlye ascribe the merite of Iustification vnto them, it is manifest that they abyde not with Christe, but are vndoubtedly fallen awaye and become Apostataes. Hearke therefore what iudgements Christe getteth: He is agaynst me, sayeth he. And that euen the very pꝛoofe it self doth teache vs euidently enough. For these hal-

Jacke of both sydes.

toys on bothe sydes fall fyrst as it wer head-
long into Epicures opinions, and so they
beginne to passe lytle vppon any manner of
religion: and then they ware so presumtu-
ously bolde, that they thinke it no daunger
for them, to dally euen with Chryste himselte
at theyr owne pleasure: They persuaide the-
selues, that Chryste shall not knowe or not
punishe theyr doublefaced doutynges and
craftye meanynges, where with their pur-
pose is to prouyde moze for the bodye and li-
uynge in this worlde, than for the glozve of
Chryste and for theyr owne soules. Moreo-
uer they cause the true doctryne of the Gos-
pell and true setuynge of God to be openlye
suspecte. For when they subscribe to some
of the enemyes procedynges, and in some
poyntes folow the forme of the aduersaries,
and promise them largely: Then Godlye
folkes sayth falleth sicke, yea they are made
so muche weaker and weaker, that they
begynne also to stande in dout of all the re-
ligion that they had, they haue lesse deuoti-
on to heare and learne the woorde of truth,
and are moze slacke in seruing of G D D.
Then the vnlerned common sorte, whiche
in dedde is the greatest parte of the people,
seeth what occasion so euer is geuen, to
bee in fauour with the superlours, they are
glad

Peutre and

glad vnbidden to fall in their opinions, they
shynke manerly as they see the superiours
shynke, and to theyr bittermost power, they
helpe forwarde and make theyr shynking to
be more than it would be. Then they y seme
to be of a most constant iudgemente and are
afraide least the truche and Church of god
shoulde catche anye harme, growe streyght
wayes into hatred with high and lowe. And
as for the best and most faithfull men, that
are thought of a Godly zeale to resiste these
crafty pranks neuer so litle, there are suche
crafty shyftes founde, that they bee wyped
besydes theyr ministeries and liuynges.

Furthermoze the enemyes, whom this ap-
plying of leauynge is vnto, are confirmed in
their errors, superstitions & blasphemies, &
by y meanes many are bindzed among the,
y they cannot acknowledge theyr erroz, and
turne vnto repentance. Every one thinketh
streightway, y the quailing of y Gospellers
is a notable argument, y theirs is a false and
a forged doctrine, which is now com almost
to an ouerthrowe. Contrarywise that y Pa-
pists doctrine is a most true doctrine, wher-
vnto they y haue hitherto renounced it shal
come to it by litle & litle again. They are en-
couraged also therby, not to distrust their at-
tēptates, but to haue a good hope y they shal
here

Jacke of both sydes.

hereafter by fraude and violence a greate deale moze surely bzing to passe that which thei could not compasse before being letted a long season and afraide by reason of p^rlight of the truth, and constant standing to it.

What is not this to beare an enuious heart ynough agaynst Christ, and to inuade and empeche his kingdom with al possible policies, thzough this blind madnesse, and to be trale and hyze out al the whole Religion of Christ vnto the enemyes: Judas with a wonderfull goodly curteous good enen Master, and with a toto swete kisse, betrayed Christ And so these haltours of both sydes, thei geue Christ a kysse, but they wil haue money first of the enemyes, which are qupckely at their backe, and bynde Christ, or couer Chrisses face, and clappe him on the cheke, and then byd hym rede who Bobbed hym.

The other part of Chrisses sentence is. He that gathereth not with me. In these wordes Christ requyrez not only that we be coupled to hym secretly in our heartes, but also with such a maner of knotte, as openly tynalleth in gatherpng the true Church together: that is, that we confesse hym openly, whereby other may be brought also to the true knowlege of the sonne of God and vnto bolson repentance. And they that doo not

so, but muttre sounde doctrine secretly, as it were in a depe darke denne, and when they are with the papistes cloke it maruailously, of them sayeth Christ: They scatter abroad. And in dede they scatter cruelly abroad. For they minister matter vnto diuerse diuisions, they cause men to be of contrary myndes one to an other, and open as it were a window vnto the Pappstes to rage agaynst the flocke of Christ the more boldely, the more frely, and the more cruelly: as experience beclareth ynough and to much. And yet for all this we be stricken into such a madnesse, and so horribly cast vp into a lewd mynde (Alas therefore) that no man seeth such matters as he may fele euen at his syngers endes.

I would haue thes therfore to prync, and if it were possible, graue thys saying of Christ most depely in thy heart: he that is not with me, is agaynst me: and he that gathereth not with me, scattereth abroad. And beseech God, to open thyne eyes a litell, and lighen thyn vnderstanding, that thou mayest acknowledge thy self, that Christ condemneth thee for his enemye, yf thou goe on thyll, and play Iacke of both sydes after thys fashion, what can be called a greater sinne than this?

Baraduenture thys synne slepeth now for a tyme, but it will awake at length and
ware

Facke of both sydes.

ware heary. And woulde to God that might
be in thys world, where mennes consciences
might receaue comfourt agayn, that they be
not constrained at the day of dōme, to heare
an angry iudges sentence.

Sixthely. Weighe the matter it self ; I
beseeche thee. Dost thou not trauaile about
a matter impossible ? What thyfte cannest
thou make to be in frendship with both sy-
des , and offende nother parte, and yet doe
nothyng against thy conscience? Christe be-
yng nothyng way of this woorkemanlye
feate, sayth : No manne can serue two Ma-
sters. And Paule sayth : If I wente aboute
to please menne , I could not be the seruant
of Christ. Galathians. i. If thou go aboute
it then, thou shalt bee sayne perforce to doe
very many thynges contrarpe to true Con-
fessing,

Thou muste nedes be sometime presente
at their Popishe Godseruice , as at Masse,
where thy Christ is after a newe fashon spic-
kypon, scourged and crucified afreshe, and
Innumerable Blasphemyes are spewed
oute beside . Thou shalt oftentimes sub-
scribe vnto such proceedinges as they deuise
against Godly meene, contrary to thy con-
science . Thou shalt be constrained to helpe
forward persecution against h Godly either

Seutre and

pruilly or apertly, thou cannest not anoyde
thy handes of most cruell Blasphemyes.

What? Shalt thou not by thys meanes
not only forsake the pooze Gospellers, as
much as in the lieth, but also cruelly oppresse
and murder them: Alas goodd man, how can
thy conscience be quyet in this case, yf thou
referre it vnto God yf searcheth the secretes
of the conscience: Fayne, pretend, and excuse
what thou wilt, yet it cannot be denied, but
thou hast hurled awaye the greatest part of
true Religion, and hast holden out thy for-
head to receaue the Beastes marke: whiche
turneth to the vndoing both of thy selfe and
of the true Church. Nother shalt thou deli-
uer thy conscience, before God, although af-
terward thou promysse the Gospellers neuer
so fayre, though thou be neuer so angrye
with the papistes, and cursest them as blacke
as a potte syde, God seeth this Hypocrisye of
thyne and hateth it. For as I haue often said
before, God requyrez a playne, byright, and
constant confessyng of the truth. Finallye
thys playinge Iacke of both sydes cannot co-
tinue nor be kept close long. Fede shal daine
thee at length to burst out and tell, whither
part thou holdest withall: and then thy cou-
terfayting, then thy sleightye shyftes, and
thyne Hypocriticall heart shall appeare, and

Jacke of both sydes.

no man shall henceforth geue any credence vnto thee, moze than to a dogge, and good cause why.

Sediently Marke what euill successe, and what a naughty ende suche playing Jacke of both sides hath, when a mā wold faine please both partes. I will rehearse the an example or two, wherein thou mayest beholde as in a glasse, both the vggly fylthynesse of thys practyce, and the most vngracious end of it. One of the twelue Apostles whom Christ gate together to thintent that being instructed with his heauenly doctryne and confirmed with Myracles they should be most excellent witnessses throughout all the wyde world of Christ the Messias and of the doctrine of saluacion; I meane Judas whose Surname was Iscariot. He assayed to be a Jacke of both sydes, and to be familiar with both partes, both with Christ and with the Bishoppes of Ierusalem. When he was in Christes company, he commoned manerly with hym, and with the rest of hys felowes and brethren. And when he came to the Bishops, he spake thē faire also, and gaue counsaile, how Christ should be takē, and by what pretence put to death. That matter for two or thre dayes lay betwix whist, and was not knowen, albeist nothing could be hydden

B. iii. from

from Christ. In the meane time Judas contented himself wonderfully muche for inuenting suche a thyfte as he thoughte he might please bothe partes toto gaily withall. But marke what came of it. This playing Iacke of bothe sides, and leanyng to bothe partes could not long be kept couert. For he hadde promised the Jewes that he would shewe them Christ in the night. So when the appointed houre came, he was demaunded to goe befoze them and leade the garrison where Christe shoulde be snatched vp to be giltlesly put to death, what nedemaunyng wordes: Bicause he would not be comp'ted a false fellowe, nor be put to any notable report of the parte whiche he fauoured, and was at that time the moze adzead of, he was compelled in this case opely to fal from that other parte, and companye hymselfe with Christes enemies. But marke howe shamelesse he was. He commeth with the route of harnessed menne, as though he hadde bene Christes assured frende styl, and byddeth him good even Maister, and gruethe hym a kisse. Whyle this was a doing, the enemyes thronged in by heapes, and layd hands and coardes vppon Christ. But Christ streight wayes called hym Traytoz. Judas (sayth he) doest thou betraye the sonne of manne with a kisse?

Jacke of both sydes.

Affile: Shortlye after, euen the selfe same nighte and the daye folowing, this cruell peebe beganne by litle and litle to awake in the vngracions fellowes heart, and wared so bigge, that he thoughte God and all that ether God made was angry with hym: and so he broughte the bloodpycc againe, and hanged hymself with his owne handes, and burst in the middes, so as all the guttes in his bely flew moste filchily about his heles.

This Judas therefore is an Image and a Glasse for all Jackes of bothe sydes to learne by, what a greuous synne they doe, and what a fearefull Iudgemente **G D D** hath in store for them, except they repente the sooner. Yet I wyll speake of one excellent Apostle, whiche assayed to play Jack of bothe sydes after lyke fashion: Euen Peter that Iolye Spy, whiche promysed stoutely that he woulde take suche parte as Chryste did thoughte it shoulde cost hym his life for it.

But it was not long befoze he chaunged his purpose a greate deale. For when he was come into the iudgemente hall vppon a good purpose to see what woulde be the ende of that bustle bustle, and there by chaunce a Damosell layde to his charge, that he was a Disciple of this seditions fellowe that is

A. III.

nope

now taken: then came so greate a lighrenesse
and fleynge from persecucion straight into
his mind, that he thought it a very light trif-
ling matter, though he denyed Christ for a
tyme, and seemed to doo as the Jewes dyd,
while he was among them. For he purposed
doubtles, to kepe Christ still in his heart for
al that. For it is not to be thought, that Pe-
ter was dropped into so depe a wickednesse,
that he intended to throwe his Christ quyte
out of his heart. But yet as shewte a felow
as he was, with al his vnseasonable discre-
tion and light dalping, he had such a soyle that
he had almost serued hymself as Judas dyd,
yf God had not holden hym vp.

For Christ remembred him of his faulte
with a winke, which made him so afraid, that
he wept bitterly, and forthwith he piked him
out at the doores. He excused not himself, no-
ther was the torment of his conscience eased
for all that he was compelled by Circum-
staunces, I meane, for feare of bodyly har-
me, to say one thyng with his mouthe, and
thinke cleane contrary in his heart: but he
was as guilty as Judas was, and should haue
ben damned as wel as he, if he had not risen
vp agayne by sayth in Christ. See now and
say for thy selfe, that thou art moued by cer-
tain circumstaunces to say one thing with
thy

Jacke of both sydes.

thy mouth, and thynke an other with thy heart. Pylate also had a mynd to play Jacke of both sides, when he confessed so often that Christ was guiltles, and at length in the sight of all the Jewes and besoze Christes face: washed his handes, and yet for all that he deliuered Christ to be nayled on the crosse.

He thought him blameles both towarde Christ, and towarde the Jewes, for he would sayne haue contented both partes, but yet all the water he had, could not stirre the vnrighteous Judge from thys synne. For he himselfe also was afterwarde made to suffer, and what he did, and what paynes he threwe hymselfe (wretched man) headlong into, it wyl appeare moze largely at the daye of doome.

Well, set an example besoze thyne eyes that chaunced very lately. There was in Italie one Fraunciscus Spiera, a right famous wise man in worldely Affaires. He increased so fast in the syncere doctrine of the Gospell, that he set it forth vnto oher also very frankely and holdlye. So when he was betrayed by his backe frendes, and called to a reckonyng, for feare of losse of bodye and goodes he promysed to recant and dyd so in dede. For hys hope was, that albeite he was compelled to recant with hys mouth,

A. b. yet

yet he would kepe Christe whom he had professed, still in his hart, and satisfy his frendes secretely afterwarde. But he was stricken forthwith by the iudgemente of God, and fell (most wretched man) into so deepe desperation and selving of the warthe of God and eternall damnatiō, that from that time forth there could no comfortable sayings picked out of the fountaines of holye scripture ease him one iote, and so at laste being overcome with those continual tormentes of conscience, he died. Surely it is not without great cause that this horrible example falleth in these dayes. Doubtlesse oure mercifull good God would sayne call vs backe from this synne, least we should (as God forbidde) prouoke the lyke paine vpon our owne heades. But peradventure these be the destened raging furors of the world befoze the last daye, which cometh shortly at hand: and that maketh the deuill to be the more woode angry at Christ his treader down, and prouoketh menne the more fiercely to doe all kindes of sinne innumerable one in the necke of the other. Therefore let vs pray to God from the bottome of our hearts, that it woulde please him to brydle the deuills outrage, to defende vs from so haynous sinnes, and to graunt vs speedy repentance. Amen.

Jacks of both sydes.

Eighthly. Chriſt ſemet̃ to define this ſin with ſoꝛe wordes. Mat. xii. All ſin and blaſphemie ſhalbe forgiven vnto men. But the ſpirit of blaſphemie ſhal not be forgiven. And whoſoeuer ſpeaketh a word againſt the ſonne of man, it ſhalbe forgiven him. But he that ſpeaketh a word againſt the holy Chriſt, it ſhall not bee forgiven him, neither in this world, noꝛ in the world to come. This leſſon he knitteth by and by vnto the ſaying that I alleged befoꝛe: he ꝑ is not with me is againſt me, & he ꝑ gathereth not with me, ſcattereth a brode, To betray the word vnto the Papists againſt a mans conſciẽce, of a ſet purpoſe, & with a certain crafty cloking to ſhun perſecution (which euer ſoloweth ꝑ preaching of ꝑ Goſpel) by vnlawful meanes, to be the firſt ꝑ maketh men to ſhrinke, to geue other occaſion to ſtand in doubt, to confirme the Papists in their errors by his backſliding, & to geue them occaſion to perſecute, not to reprove blaſphemies and perſecutions, oꝛ ſecretly to ſet them foꝛward, & yet not to be contented to haue that ſin found fault at, but to defende & ſay ꝑ the church & political oꝛder be preferred by this meanes, where neuertheleſſe ꝑ overthrow of ꝑ church is open befoꝛe mens eyes: how hapnous a ſin this is, and how far it is of from the ſin againſt the holy ghoſt, be thou
thy

thy selfe iudge. I say not nay, but thys sinne may be forgeuen: but I feare least repentance be querhard to come by, yet I with it vnto al from the bottome of my heart. The matter is, bicause this sinne rauisheth & deceaueth mē wth the spiced appearaunce and sweetenesse of it. If thou be polluted wth murder, whoredom, theft, or such like grosse sinnes, thou mayest a great deale moze easily espye the euilfaunourednesse and payne of it, be afrayd of it in thy heart, and aske God mercy for Chyistles sake (for these synnes are so farre out of rule, that they can be excused by no possible meane) that if thou were cralled in this sinn of wauering or dissembling and playing Jacke of both sydes, for in this caste there are innumerable circumstances that seme to excuse the matter gayly, Wife, childre, household, worldly substaunce, and many other matters, that should not be put vniadvisedly in halarde. There is a great hope, that the truth maye be safe, the peace of the Church and of the politycall estates may be preserued, by thys colourable clokyng Wespides that, there be men of high degree, that folow the same trace wth these and such other reasones the diuel trimmeth by this sinne so finely, y^t it is thought to be a small mote that lyeth in y^e heart. But marke the end, a man can

Jacke of both sydes.

cannot tel, what befalleth late in the evening.
For a time might come that, it would weigh
peraduenture so heauy on thy heart, & thou
wouldest thinke & weight of heauen & earth
hanged on & one only sinne. Therfore est-
lones I besech God graūt speedy repētaunce.
For if the end be good, al is good. Hereunto
accozderth the saying of Christ. Lu. 11. When
the vncleanie spirit is gone out of a man he
walketh through waterlesse places seeking
rest. And when he findeth none, he saith: I
wil retorne agayne vnto my house whence
I came out. And whē he cometh, he findeth it
swept & garnished. Thē goeth he, & taketh to
him seuen other spirites worse than himself.
And they enter in & dwel there. And & end of
that man is worse than & beginning. What
doo these players of both handes els than
trime vp & diuells parlour & set opē & dozes
for the diuel and his trayne to come in? For
their cōsciēces lie sleping in security, cōtem-
ning al maner of religiōs, & dally wth most
manifest instrumentes of & diuel in Goddes
matters.

Finally, whereto is ther so much waste la-
bour made? For there shall neuer player of
both hands com to his purpose by these mea-
nes. For this is al their purposed end: to ke-
pe peace, tranquillity, lāds, goods, wife & chil-

thy selfe iudge. I say not nay, but thys sinne may be forgeuen: but I feare least repentaunce be querhard to come by, yet I wish it vnto al from the bottome of my heart. The matter is, bicause this sinne rauisheth & de-creaueth mē w the spiced appearaunce and sweetenesse of it. If thou be polluted w mur-ther, whoredom, theft, oz such like grosse sin-nes, thou mayest a great deale moze easily es-pye the euil fauourednesse and payne of it, be-afraid of it in thy heart, and aske God mer-cye for Chyistes sake (for these synnes are so farre out of rule, that they can be excused by no possible meane) that if thou were cralled in this sinn of wauering oz dissembling and playing Jacke of both sydes, for in this caste there are innumerable circumstances that seme to excuse the matter gayly, Wife, chil-dre, household, worldly substaunce, and ma-ny other matters, that should not be put vn-advisedly in halarde. There is a great hope, that the truth maye be safe, the peace of the Church and of the politycall estates may be preserued, by thys colourable clokyng Wesp-des that, there be men of high degree, that folow the same trace w these and such other reasones the diuel trimmeth by this sinne so finely, y it is thought to be a small mote that lyeth in y heart. But marke the end, a man
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Jacke of both sydes.

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swept & garnished. Thē goeth he, & taketh to
him seuen other spirites worse than himself.
And they enter in & dwel there. And y end of
that man is worse than y beginning. What
doo these players of both handes els than
trimme vp y diuells parlour & set opē y doores
for the diuel and his trayne to come in: For
their cōsciēces lie sleping in security, cōtem
ning al maner of religiōs, & dally w y most
manifest instrumentes of y diuel in Goddes
matters.

Finally, whereto is ther so much waste la
bour made? For there shall neuer player of
both hands com to his purpose by these mea
nes. For this is al their purposed end: to ke
pe peace, tranquillity, lāds, goods, wife & chil
dren

be in safeguard, what shift soeuer they make,
though it be with neuer so naughtie a wile: &
that they let for no laboꝝ. But they shal sayle
of their purpose. As by example. The Jewes
cried out to haue Christ rid out of the world
by any meanes, lest he should con-
quer them, & take their place, & vnder their nation. But
when they past that perill, when they were rid
of Christ that seditious fellow, as they called
him: nay, the matter that they were most a-
fraid of, fell by the iust iudgemente of God
vpon their heades plentifully. Dose not the
Heathen mennes sayings accord to this
purpose? Inquit in Scilla, cupiens vitare Cha-
ribidem. When he thought to shunne Charib-
dis, he dropped into Scilla a worse place. Al-
so Dum vitant Stulti vitia, in contraria currunt.
When fooles shunne one vice, they run into
a contrary worse. Christ saith Math. xvi. He
that would save his life shall lose it: and he that
will loose his life for my sake shall save it. For
what auailed it a man, if he win the whole
world, & lose his own soul: Or what exchange
shal a man geue to save his soule? It lieth not
in our wisdom, but it is the only work of god
to gouerne the church & to keepe it in safeguard.
As it is not the worke of man but of God to
preserue frutes from sharpe tempests in the
summer season. I haue heard gardeners tell

Jacke of both sydes.

(And it is worth the telling) howe they haue marked some thristy forecasting husbands y haue wiped of the snowe besides the blossomes of trees (for sometimes it is so sharpe wether in Germany, that the trees are covered ouer with snowe after the blossomes be com out) and yet they haue borne no frute that yeaere. Contrarywise of those trees that the snow hath ben let alone vpon, God hath kept the soft tender blossomes, and thei haue brought forth great plenty of frute. These examples happen not al by chaunce, but thei doe goodly reprove the vnadvised temerityes of man, and declare the gouernemēt of god. And after the selfsame fashon, dothe God gouerne his church we learne by the histories of al Ages, that the Church of God hath flourished & encreased most specialliest, when it hath ben the sorest persecuted, contrary to al wise mens opinions and iudgements, as it might be declared by the examples of al ages, but I wil knytte vp the matter briefely. It is euident therefore, that a Christen man may not lawfully, play the Peeter or Jacke of bothe sides after this sort that a thrist may be founde to kepe him in frendship with two partes, y one being contrary to y other (as y Papists and the Gospellers ar) in gods causes and in matters pertainyng to soules helth.

But

But these Peutres or Jackes of both sydes
 which spring vp in al Ages the diuell and al,
 would not be compted for blocke heades nor
 to speake as wise as a Calfe, but that they
 haue greate weighty reasones why they doo
 as thei doo. First thei would haue al mē per-
 suaded, that they intend nothing els by their
 practyce, but the wealth & tranquility of the
 Church of God and their country. In dede
 there can be no better nor more Honorable
 matter spoken of, nor a ioyfuller thing heard
 of, than this intent, but if a man loke a littel
 nether vpon h matter, al is but twytte twat-
 tle talke of paynted faire wordes to make
 foles saine. And the profe of their highe pro-
 myses turne to the greatestt harme bothe of
 the Church and h country, that can be. Thou
 wilt aske me, how can that be? I wil tel thee
 at a worde: For these worldely Hipocrites
 doo all thyngs Hipocritically, they seke not
 after these good matters in the prope and
 right order and maner, as they ought to doo.
 For first of all they passe more vpo the saue-
 garde of their owne things, & the aduācemēt
 & preservation of their owne dignity & power
 than they doo vpon the glory of God and
 wealth of their cōtry, as it is manifest in h
 they will haue all maner of religion to serue
 their turne & commodities, that it make no

Please note that sections
L & M are reversed.



Jacke of both hydes.

nerly) with the state of the Papistes, and yf
you would seme that ye were content to re-
ceauie som of y Papistes proceedings, which
are not of their owne Nature wicked, then
we were all cocke sure.

Answer. We are the seruauntes of God
& men, to thintent to declare without dreade
the truth (which is not of our new bringing
forth, but was shewed befoze our tyme, and
we haue it in the bokes of the holi scripture),
that all may vnderstande, what the will of
God is. And also that we should openly shew
and confute the lyes that are contrarype to
the only truthe of God, least men should be
deceaued with them, and perishe for euer-
more, as Paul nombreth it among the offi-
ces of a Bishop, To conuince them that be
gaynslayers. Tit. 1. And Christ saith. Jo. 16.
The holy Ghost shall reprove the worlde of
sinne, of righteousnesse, and of Iudgement
Moreover our dutye is to rebuke and laye
loades vpon wicked liuyng, that men maye
be conuerted vnto God, and aske him mer-
cie, as Paule saith. 1. Timo. 5. Rebuke them
that offende openly befoze all men, that the
rest may be afrayde. Therfore lyes & lying
spirits must nedes be reprovied not only in a
generality, but also by directe spcialtie. And
I pray the, what is more necessary: When a
P. 1. great

Pentre and

great man hath an enemye that laleth waite to spoyle his subiectes both of goodes and lyfe, he telleth them of hym not in generall wordes onely, that all hys subiectes maye beware of hym, but he expresseth his name directly that they maye auoide him:

What a madde mater is it then, yf the lyke might not lausfully be done in this case, concerning the sauegarde of soule? Surely we that be shepheardes of mennes soules, can not chole but crye out vpon shepe werryng wolues. But wherto doe I weare my tong on my teth? The children of this woorld wil not heare this talke, but thinke alwayes in their drowly dreames, that they shal haue a Church without the Crosse of persecution.

Furthermore this obiection is no small Argument, that suche manner of men are as yet very rawe Christians, and take a great deale to muche vpon their owne witte, naye rather, that they are a great deale to rashe, and take small aduiseement. For they thinke them selues able ynough to searche out all the Counsailes of God, after what sorte he will gouerne and vpholde the Church: and so they make God a playne foole, and impotent, as though he wyffe not how to releue the Church from harmes in conuenient season,

Backe of both Sydes.

reason, and as though he hadde none other
wyse to deliuer his people from iniurye, but
by this onely waye that they haue inuented,
that is, in yeldyng to the Papistes, and
keping the truth vnder couerte.

Were it not thy duchte to consider, that
God is Almighty and Maruelous in hys
haunces, as the psalme sayth? Weneest
thou that God knoweth not the secret coun-
sailes of his enemies the Papistes? Art thou
not aduised, that all the heares of our head
are nombred? And, Roman shall snatche
them out of my hande. Hast thou not mar-
ked that God hath in all Ages preserued and
Glorified his Church euen in the myddes
of persecutions?

Although the aduersaries threaten neuer
so sore, yet we must remember this saying
of the .2. psalme He that dwelleth in the hea-
uens shall laughe them to scorne, & the lord
shall scoute them. Also, The Lord all to clari-
feth the counsailes of the heathen. psal. 32.
Item, The kinges heart is in y lordes hand,
he wil turne it which waye it pleaseth him.

psal. 21. But I tell a tale to deafe men. It
is their bely that maketh the so careful & such
dottie Dolles. Therof cometh their whining.
Finally, marke the prose of the mater, what
case y bringest y church into in thy counsells.

Ap. ii.

They

They saye moreouer . Ther is very great hope, that the Papistes maye be allured by this craftye yelding, to be the more indifferēt to our Doctrine by litle and litle. And it is a Godly deuise to catche the enemies by this craft and wyne them into Chryste . This is craftyly and gayly spoken, and maketh many to beleue it.

But I shall wype away this reason at few wordes . Paul sayeth : To the weake I became as weake . 1. Cor. 9. In which place he prescribeth a Rule, how the weake ought to be handled, that they starte not backe at the first dashē , but be brought in as it were by a trayne faire and softly , least all shoulde be condemned at once in the beginning with them that are oppressed with blyndnesse and stande as yet in doubt . For the foundation of the truer Doctrine muste nedes be fyrst laied with them, and the orderly drawn out of errorrs , as it were out of a fowle depe myle lake . Neuerthelesse Pauls mynde is not to haue the truth hidden, nor to play cole vnder candlesticke , but that suche as be the lesse skylfull, shoulde be frendely vsed at the first . And ther is no doubt, but ther are among the Popishe sorte som curable & very weakelinges in dede, and namely amōg the lay people, which albeit they thirste after the
pure

Jacke of both sydes.

pure Doctrine of the Gospell, yet they are
cralled still wth som bziers. For they haue ben
brought vp in Popishe Religion & noleled in
wicked opinions from their childehoode vp-
warde, & it wilbe very harde to plucke them
from them. Such we would beare patiently
withall, so & they would yelde to sound Do-
ctrine & shewe themselves willing to learne.
But yet the greatestt parte of the Papistes
(and namely the Gouernours and suche as
be about them) are no weakelinges, but ob-
stinate and stiffnecked persones, which haue
hearde and recd^d the pure Doctrine of the
Gospel a great while: and know the ground
woorkes thereof whiche they are not able to
answer to. But for all that they are at a full
point, not to starte one yntche frō their Po-
pishe draffe, Blasphemyes, nor Idolatries.

So ye may heare them many tymes a-
gainst their conscience prate, that they will
neuer swarue from the Catholike Church
of Rome (the Popes church, saue reuerēce)
while the breath is in their bodyes. What
good then will thy faire speche doo among
thē, that are so bent: Loke also what tryckes
our aduersaries the Papistes vse. They
contend al that they can, to make vs reuoke
and yelde to them, rather than to applye thē-
selues vnto vs. Are not the errours wher-

With the vblearneder sorte are wrapped in popery again, garnished wth wonderfull iuggling knackes: Is ther not compulsion and most cruell persecutions practised, to d^{riue} men through feare at least, to byng in & set by the Popish Religiō again: And so by false craft and violence their Religion is established. And in dede the mater hath come gaily to passe in a shorte time. For ther haue very many forsaken the true Christen Religion in suche places as we had thought full heel, and they goe on wth their iuggling bore every daye farther and farther.

Moreouer the holy Scripture teacheth, that Antichrist shal Horribly haue the vperhande til the worldes end. It is to no purpose therfore & a baine hope, that they can be drawen into our iudgement, ether with our keeping of silence or to muche Relenting.

And what concorde thynkest thou can be made with Christ bepng offended & Angrie: And he can not chuse but be offended, when the truth is hidde to auoid persecution, and when the truth is not plainly confessed, but som thynges are receaued to please the Papistes withall, that betoken a shrynkyng though not in all mennes heartes yet in the most parte. But what nede many wordes: The histories shew, that ther haue mo of the
aduer:

Jacke of both sydes.

aduersaries (as God hath wonderfully ordeied the mater) alwayes come to the truth by open and plain confelling, than by such shittish thinking. I wold heare but of one man, that hath made any manner of signe though it were neuer so litell, that he embraced or allowed the truth the rather through dyssembling or yelting. It is manifest that al wright pike out a most sure argument therof, that we haue hitherto maintained erroneoys opinions, whiche we must nedes now be ashamed and sozry for: and that all their wooperie is most true and most sure, because they dissemble nothing.

Therefore this is the pith and whole intene of al this a doe: That the belly must be cared for, and Religion layde behynde the post or shroven quyte awayne. But seying the belly wanteth cares let these few wordes presently suffice to beate downe the vnseasonable discretion of such as play Jacke on both sydes. Paradieture it wer woorth the labour to speak in this place also, how great, how greuous & how manifold a saine it is for a mā to shew himselfe so wagging & so wauering a Jacke of both sydes, that som body may happen to be brought to powder & mater so what more deeply. But this is already spokē of, here & ther in many places. Therefore I will knytte vp at

Feutre and

felwe wordes. Fyyst it is no small presumption and temeritie for a man to meddle with the Gouvernement of God, & to goe about to temper all things wth his owne bayne Philosophie. As one sayd that yf ther were no certain God y^e gouerneth all thinges, he would set all the worlde in ordze wth his owne wisdom. A bayne sawcy presumption of a creature, & Blasphemye against the kyngdome of Christ. For what doo these folkes els, that shunne the crosse of persecution so carefully and so curiously, wth their dissemblyng or hyding of the truth than invade the Gouvernement of Christ in his churche, wth their owne reason, that is, wth their owne fleshly worldy & preposterous wytt, & goe about to teache men that king Christe is a foole, & knoweth not how he should ordze his people, that is to saye, he should suffre no body to come in harsarde of life or goodes for the pure word of y^e Gospel, y^e the church may be secure, careless and agre goodly wth the enemies of the truth, that is, y^e shepe and wolues together. What could be more pleasant to reaso, or (as y^e scripture termeth it) to our fleshe? But Christe doth wth gret forcast wyte away this dreame of reason. He that will folowe me (saith he) let him take vp his crosse & folowe me. Also ye shalbe hated of al mē for my names sake.

And

Jacke of both sydes.

And Paul syngeth the same song : All y will
lyue godly in Christ, shal suffre persecution.
And it is to be specially noted y Christ saith.
The Disciple is not aboue his Maister. And
Paul saith : we must nedes be made like the
ymage of God . Christe the kyng & head of
his own church purchaced and & confirmed
this his wonderful kingdom which he hath
vpon earthe in y congregation of the godly
w his passion & bloud thead, & not by rining
away fro the crosse or dissembling of y truth.
And so, al the citezens of that kingdom must
nedes haue the same fashon, euen a bloudy
fashon & a pitifully arayed fashon. For it is
nothing els but the kyngdom of the Crosse,
noz euer was, noz euer shalbe any other.

Cöpte the yeares in ordze fro the beginning
vnto this day, and you shal see that ther hath
been nothing in the church sayng afflictions
and murthering of the godly. And in thys
same fashon of the Crosse Christ reioyceth
to thewe and bestowe his mercye, power,
wisdom, and helpe againste the wisdom of
man. So that he destroyeth the wisdom of
the wyse, and confoundeth all Philosophi-
call reasons.

The Poets haue a fable of Phaeton, that
he was so presumptionally knackehardy, as
so clymbe vpon the sunne beame, for al that

ever his father could saye to him, dissuading
 him & telling him befoze hand what woulde
 com of it. But he had no soner begonne his
 enterpryse, but the gouernour was dyuen
 out lyke a wretche, and al the worlde wasted
 with fire. Euen so now our rashe Phaeton-
 es mount by on highe, and presume to pre-
 scribe laws to God himself, how the church
 must be gouerned, and by what meanes the
 Crosse of psecution must be auoided, mary,
 by a muche better waye than God hath or-
 dained, that is to saye, not by plaine confes-
 sing of the truth, not with praiser, subiection,
 nor patiente abyding for Goddes helpe, but
 by craftye dissembling of the truth, by pel-
 ding to the Papistes, and other sleighty schi-
 ses. But many haue experience of Phaeton-
 es fall, and stand lokyng on when the fire
 flameth, whiche they haue cast oile into, to
 quenche it withall: Som of them geue ouer
 their enterpryse, and some runne on, whiche
 except God turne them, shall haue the grea-
 ter downefall. Paul reckeneth this one only
 wisdom of the godly to be y greatestt wisdom
 of all other, that they are fooles befoze the
 worlde, they acknowledge the gouernement
 of God to be passe mannes reason, and sub-
 myt theselues wholly to the will of God. It
 is a great wickednesse therfoze for a man to
 mynde

Jacke of both sydes.

mynde to frame y^e kigdom of Chriſt vnto his
own carnal & worldly mother wytre. For he
offendeth againſt the firſt table. Secondely,
how haynous a ſinne it is before Chriſt (for
the worlde ſtootheth it ouer as ſynely as it
can) a man may perceaue if it wer by nothig
els but this that Chriſt telleth before hande
that they ſhalbe damned eternally, whiche
make ſo much a doe to runne away & eſcape
from the Croſſe of perſecution. For hearken
what he ſayth: If any man come to me and
hate not his father and his mother, his wiſe &
his Children, his brethren & his ſiſters, & eue
his own life to, he can not be my diſciple. Luc.
14. Alſo, he y^e loueth father or mother more
than he doth me, is not worthy of me. Again,
He that ſyndeth his lyfe ſhall loſe it, and he
that loſeth his life for my ſake, ſhall ſynde it.
Math. 10. Let no man maruell, why many
that be croſſe ſhunners, make a riſh at theſe
ſaynges. For it cometh verpe ſeldom in
their mindes to thinke vpon euerlaſting life,
but they had rather haue thinges preſent thā
tary for thinges to com: they wil not bye hope
of ſo deare a price, that is to ſaye, the price of
their bloud. Thirdeley, to auoide the Croſſe of
perſecution after this ſorte, y^e is, in playing
mūnie budget, & doing ſom points of poper y^e
as y^e enemies of y^e truth y^e Papiſtes doe, is no
ſmall

small likelyhood that they will denye Christ.
For thou art ashamed of this piteously man-
gled Christ & of his truth, which hath his Crosse
of persecutiō for her most present companion.
But Christ saith: He that is ashamed of me
and of my saytings, the sonne of man shal be
ashamed of him when he cometh in his Ma-
testye. Lu. 9.

Fourthly. To be an hynderour to others,
and to geue occasion vnto offences, albeit
the Chilozen of this worlde passe litell vpon
it, yet it is a haynous synne before God.

For mennes heartes are estranged from
the kyngdom of Christe, yea they be rather
plucked awaye as it were by the hande, and
hurled into the mouth of hell.

All men for the moste parte are so affected
by Nature, that they loke vpon mennes ex-
amples, wherby they ether stande or fall, and
specially the exāple of such men as haue ben
in any estimation with the world. For whē
they see that their backe slyding or craftye
cloyng anoyder the crosse of persecution,
then first of all their hartes quayle, doubt,
and deuyse diuerse fashions. And at last they
runne quyte out of kynde, and fall all to-
gether to godlesse voluptuous Pleasures.

By this meanes the kyngdom of heauen
suffreth violent wrong, and Martirs war
very

Jacke of both sydes.

very reason, when men reken it for a speciall poynt of wisdom, to shift awaye the daunger of suffering with Christ from them.

To be brieve, The Church of the nombre of Christians encreaseth not (as he said) by the blood of Christians: the gardyne of Paradise is not wattred with the slaughters of the Godly, many a one is wyped besydes that moste Glorious crowne whiche they ought to appeare before Christe in, Symon of Cyrene is dyspuen from the Crosse that he shoulde not beare it after Christe. But this is a very sore saying: wo be to the man, by whom offence cometh.

Fifthly. By this halting of both sydes the diuell hath a wyndowe set toto wyde open to scatter all his lyces the farther abroad, and to plante and establishe them the more depely. For those that be the wyckedest persones of all, are confirmed euey one in their Errours. For they haue an euident token, that is, the relentyng of the other parte, that all their Popery is agreable to the truthe.

Then they Daunce, then they Triumpe, then they crye fill the Potte, as though they had wonne the sylde. And not that only, but they are also incensed to entrepryse & more boldly what so euer they will against
the

the godly, and to thinke thei doe most thank
worthy service vnto God in y^e behalfe. And
albeit ther chaunce som Iackes of both sydes
to escape, yet the rest of the common people
is put further in basarde, and the sword is
sharpe grounded to tryke of their heades.
Sixthly. It is a greater and a more noysom
sinne, than persecution it selfe. For ther is
no persecution that doth so much hurt in the
Church, as that folthye relenting and dis-
sembling of the truth doth. For it marreth
the whole cause it selfe, so sore that the godly
must almost stande in doubt, whe: her they
ought to suffre death for the truthe sake or
not. These maner of countenances doe combre
godly mennes myndes more greuously, thā
any punishment in the worlde. For this
sinne is more hartefull also to the authors of
it themselves, than if they persecuted Chris-
tians with their own handes. For inasmuch
as persecution is a grosse sinne, a mannes
heart maye acknowledge and abhorre it the
more easily, and com to earnest repentance
the more spedely. But the playing Iacke of
both sydes is a swe:re and a secret myschief,
that is flourished ouer with goodly gaye co-
lours. Men thinke it maye be done without
offence to God or hurt of conscience.
For their mynde is on their halspeny, that

Facke of both sydes.

is to say, to preserve their bodyes and goods: **Yea** and it hath this cloke for the rayne, that it is for the wealth of the Church. Therfore it wilbe verpe hard for folkes to be brought to that point, to acknowledge so gape a matter to be sinne, and to abbozre it earnestly and aske God mercye for it. So that it is a greater hope of repentaunce in an open blasphemous & blondy persecutour, than in such a Facke of both sydes.

Finally. Chyriste calleth it sinne against the holpe Ghost, not to be with hym, no; to gather with him, Let not vs therfore suffre this synne to be easly interpreted wth a fayze syne tale: and let vs beseeche the eternall Father of our Lorde Iesu Chyriste, to bring them that are bewitched and be madd with these perswasions into the way againe, and graunt vs all through his holpe spirit to be constant and patient, and to continue in stedfast hope of eternall life.

Nowe then what is to be done in suche weighty matters of importance: what waye, what pathe muste we holde? Certainly it is the beste, the surest, and moste holesome waye for vs all to abyde stil in the kinges high waye or the moste sure bearen path, and to leaue and forsake all to by walkes and round aboutes whiche crasty wittes

inuente

inuent, that we may embrace and starte not
one pntch fro y word of god, tohich by his be-
nefit was most purely preached in Englad
in blessed kyng Edward the firstes dayes,
so y no man can be ignorant of it, ercept he
make himselfe deafe & doltythe for y nones.

Let vs learne and teache that heavenly
word whiche God hath revealed in this Do-
tyng age of the worlde; euery one according
to his duety without addicions or corrup-
tions brought in by man. And let vs con-
fesse the truth not ambiguously, but openly,
directly, and plainly accordyng to this text:
Thy worde is a Lanterne to my feete. Also, I
talked of thy testimontes in the presence of
kyniges, and was put to my thame. For it is
most certain that there is a great deale more
good done by simple and playne confessyng
of the Gospel, than by fluttrythe of science or likely-
hood of secular. For God himselfe hath char-
ged vs to confesse y truth & can not chafe but
loue the that doo it to any danger or losse of
their bodies or goodes. It is a very goodly &
a most true saying: Christian mennes blood
is a seede, and in what felde so ever it is sowne
ed ther spring by Christian men most plenti-
teous in chich. And the experierice of y church
accordeith with the saying, that this manner of
speache was taken out of . . .

Racke of both sydes.

disquietnesse in any condition. And so: that
cause ther be almost none made of those cou-
sailes, but such me as are thought to be skil-
led & practised in worldely affayres, and care
more so: co:po: all thyngs, than thynges y be
spirituall and euerlasting. As so: those that
be Godly & faithfull ministers of the church,
thei are hated as if thei were spyez & ad-
dition Thei are snarled, y thei shal not talke
to sharply agaynst those most greedy rau-
nyng wolues y werry bp Christes shepe in
euery co:ner. So thei prouide first so: their
houses, Poney, and bodyes, and afterwarde
how y truth may be preserved. For this is y
Judgement of y children of this worlde, that
religion may a great deale more easly be
kept, than honour, Riches, Power & Saue-
garde of menes bodyes. For if these be once
lost, it wilbe very hard to recouer them a-
gaine, or not possible at all: Wherewith-
standing their cheif and their first care ought
to be so: the defence of the truth, as Christ
commaundeith: Seeke first the kyngdome of
God & the righteousnesse thereof, & all other
things shalbe geuen you. Math. vi. Moreo-
uer thei are not afraid to frame their doings
after Ant: christes fashio, & to folow his trade
in no smal matters: & that cleane Cryste ber-
sy. For whē thei perceane, y there can be no

Pentre and

concordance made in þe chief articles of þe faith
wout great damage of þe truth, they woulde
sayne make som shewe at least in externall
matters to bleare mens eyes wiall: where as
thei ought first to prouide for Goddes word,
and afterwarde for externall matters.

To be shorte, they bende their studie and
endeuour most principally to deceaue both
God and men. First, God himself, in þe they
thinke he wilbe content, although men for
dread of enemyes and persecution & for loue
of their owne pelse confesse not þe truth direct-
ly, specially seig thei mind not to cast cleane
away the truth þe they haue acknowledged, &
an other day when the rage and fury of per-
secutours is mitigated and swaged, they wil
professe it moze playnly. They thynke also to
deceaue men by the same shifte, in that they
eyther kepe silence, or promyse that the
worlde wil chaunge in many thynges, or els
shewe themselves obedient in small trisyng
matters. What: Is thys to doo good vnto
the Church and to the country, when the co-
fessing of the Gospell lyeth in the dust, which
God woulde not haue kept in mewe, but to
stande forth and geue light, as it were in a
high and a bryght place: When the crosse of
persecutiō (one of the trustyest companions
that the Gospell hath) is feared and auoyded
by

Backe of both sydes.

by vnlawfull meanes: When the Ministery
of the worde is hindred, and the mynisters
strayed away: When many mennes heartes
are tormented and wounded: When many
war saynt hearted Gospellers, and fall head
long into Godlesse pleasures of the worde:
When subiectes bodys, Landes, & goodes
are at the papistes pleasure: When p^rse-
cutours haue free libertie to make hanocker:
And when occasion is geuen to worry by al
Godly folkes: These and farre greater dys-
commodities than these, are within the co-
mpasse and deuises of them that play on both
handes. It is manifest therfore that it is no-
thing but vayne bibble babble of painted
wordes, that they prate concerning p^r wealth
of p^r Church and their countrie. Thus much
touching the deuise that they make vaine of.
Now let vs marke their objections, but I
wilbe shorte.

They saye thus, The tranquillitie of the
Church and the quietnesse of the countrie
may be lawfully sought for by all possible
meanes. The sayeth nay to that, except all
the diuells in hell leade hym: But hearken
holie. It ought to be done in due maner, and
by lawfull meanes, in the Iust order and to
the p^ropie end that it is meant vnto. Wea say
thet, but p^r cause why we play on both sides,

L. II. and

And kepe company somtobar to both partes,
is, & our expectation is to haue þ Church in
tranquillitye, & peace in the realme, when we
leauē som of our own thinges vndone, & doo
as the papiffes doo in som thinges. For by
this meanes the enemyes malice is aswa-
ged, & they denoure not by al at one choppe.
I aunswere. If y^ell I aske thee, why should
þ enemyes malice be put backe & aswaged, in
any wise, by this sounde saynyng and coulo-
rable clokyng, tell me: Is it not bicause they
take thynē halting so, that thou wilt applye
to thē, & either cleane cast away or els abate
a greate deale of thy former earnestnesse,
which þ bledest a litell before in cōfessing of
the truth: and that þ wilt consent vnto them
at length, not only in parte but playnly alto-
gether? Yea in dede is it. Now therefore
wēlghe, whether it be not against the worde
of God and thine owne cōscience to seke rest
and peace after this fashyon: that is, by out-
warde appearaunce of denyng of the truth,
what pretence soener it be? Marke the hy-
pocrytes among Goddes people, what
Plagues God smote them withall, as often
as they were asrayed of the mercies forayn
Nacions, and in chaungyng Religion and
bringyng in heathenish Godseruice sought
for peace and came in league with them.

The

The confessing of the truth ought to geue place to no maner of thing on the earth. For it pertepneth to the glozy of God. Therfore those that take to much care for the getting of the wealth of this world, and yet thynke y they wil afterwarde not bitterly forsake the truth, had rather doubtles haue thinges of thys worlde, than heavenly thinges, & dreade the enemy of the body more than the enemy of y soule. And y most sure end of this kinde of peace making is to offende y Godly which also ware saynt hearted by the example of their guides, and to conforme the papistes in their errors, and to allowe or at least to wyne at the lyes and Blasphemyes of the papistes a great deale to much. Persecution also agaynst them that confesse the truth, although they allowe it not secretly in their heartes, yet at the least they speake not against it. This we are taught also by the experience of al ages that we should not heare the Godly to be ouer curpous, and laye for themselves to some after such sorte, as some that be learned ble to obiecte with greates bragges. For the enemyes become the more cruell, and murder the confessours of the trueth the more mercilesly, in euerye corner, by the Instigation of their God Satan, when they are thus applyed

unto or toynked at, as they construe þ mat-
ter: And is this to set þ Church in rest & saue
garde, or to cause batall & persecutiõ against
it. And whether thys may be done w a good
conscience or not, þ thy selfe shalt see. For ex-
perience shalbe able easily to teach thee.

Why then, is there none agreement to be
made w the enemyes of þ truth: Is there no
way to be sought: Yes forsothe, so it be done
in þ ryght order, and wout Inuetye and re-
proche of the truth, and without flander it
is both lawfull, yea & it is our speciall prayer
þ it may be brought to passe, But to begynne
the matter & the wrong end before, as it is
for the most part, it is both dangerous &
hurtfull, as I will speake no sozer a worde.
The foundation & chief point of our religio
is sound doctrine, reuealed from heauen out
of the eternall Fathers bosome. That doc-
trine must nedes leade the waye, and all o-
ther matters of lesse necessitye must folowe
out of it. Therefore yf thou goe about a-
greement, begynne here, and see whether
the aduersaries cā be brought to thys passe,
to forsake theiſe dreaues and subscribe to
Goddes only truth: And to assent vnto þ Ar-
ticles of þ fapth rightly and truly set forth a-
mong vs. If thou cannest bring this about,
doubles þ agreement shalbe very easy concer-
nyng

nyng externall matters y were instituted by
maunnes autozitye. For the rule of Goddes
woorde shall best of all scowze & trynne such
matters. And as for y supersticions that be
annered and y opinions concernyng necessi-
tye and merite, they shall banyshe & fall away
of their owne accorde. But when wilt thou
byng this to passe? I feare least it wilbe to
late. For I can scarcely perswade my selfe, y
we shalbe shutte of this kynde of men whyle
y woelde goeth about. And it is an olde sayd
sawe: Thou losest thy labour in washing the
man of Inde to make hym white. And the
order is moste filthily turned by syde down,
when the agrement of cōsomytye of exter-
nall matters is fyrst sought at their handes,
which haue most buttishly soiled those things
with horrible supersticions & blasphemyes,
and powred them full as it were of deadly
poison. Noether shalt thou be able to make
that swarme of mē to set forth any thing so
purely, but som cōtagious infectiō is ming-
led wail, which although it seme not so at the
fyrst syght, yet anon after, it is vñd to
expreſſe it selfe. Forcouer which is y greateſt
matter of all, they are most deadly enemyes
of y truth, thei allowe it not, no, they haue so
hardened their heart, y thei wil neuer allowe
the sounde doctrine, of Articles of the fayth,

truly & rightly as thei be set forth among vs.
 And as long as they are at y^e resolute point,
 as y^e papistes are a great deale more stowtly
 thā we, thei will not suffer one heare of their
 abuses in ceremonyes, things(as we vable
 to them) of most light force, but they compe
 the of most weighty importaunce. And why?
 Bicause they seke saluacion of soules in the.
 Wherto the makest y^e thy selfe so busye, thou
 mad mā: Wherto goest y^e about to cleanse the
 Dubled Woke, seing y^e fountayne y^e the wa-
 ter cometh out of, is troubled and marred:
 Learne of y^e Physicians, what is to be done
 in so weighty matters, & in what order a mā
 shoulde procede. Doo not they that are any
 whitte well learned & circumspecte scarche y^e
 fountayn & original roote of y^e disease in a
 mānes body, & goe about to heale it fyrst, &
 then take cure of the outward partes after-
 ward: If thei did otherwisc, might they not
 be reckened rather for botchers thā Physici-
 ans, & maie all y^e thei take in hand. Christ
 saith. Mat. xii. Either make y^e tree good & the
 frute of it good, or make y^e tree bad & y^e frute
 of it bad. for the tree is knowen by the frute.
 Christ prescribeth y^e order, y^e the tree must
 first be grafted naturally good & frutesfull, y^e
 good frutes may spring of it. And Ceremo-
 nies are as it were frutes, y^e ought to growe
 out

Jacke of both sydes.

out of h^e sincere worde of God. Therefore the chief point of forecast ought to be, y^e we should accord in h^e worde o^r Articles of h^e faith. And wheⁿ this cannot be obtayned, y^e p^reposterous agrement is folow^e & to no purpose, nay it is impossible to be brought to passe. Remember I beseech thee, y^e we reason not here of worldly affaires, let the^m haue their pleading place and their owne libertie, but oure talke is of Goddes matters, which we ought to comon Godly & aduisedly of: For thei haue not a nose of ware, to be turned at a manes pleasure as it is sayde y^e worldly lawes are somtymes abused. And may not a maⁿ lawfully cloke & colour h^e matter for h^e time? Did not Abraham denye Sara to be hys wife oftener than once? Did not Dauid countrefait as though he had ben a foole in h^e p^resence of Big Achis: Came not Nicodemus to our Lorde in h^e night season, & in h^e day time made it goodly as though he had nothing a doo wth Christ.

I answer. First for all y^e, thei did not contrary to h^e confession of the truth, they allowed not manifest Idolatries, nor the worde of God to be depraued. But h^e craftily crept into h^e enemies bosom to make the^m thy frends & receauest som of their proceedings either in doctrine o^r in obseruaunces, whiche genereth them iust cause to be in hope, y^e thou wilt sub-

I. b.

scribe

scribe to al their pedlary, & they maintein al
their errors the moze stoutely, bicause they
haue won thee to be an ayder, either w^{al} thy
hart oz in countenance at least. Then y^e godly
that see this geare, becom faint harted, & can
not tel what they should reckē of the. And the
bellychere epicures solowing thine exāple,
fal to the enemies side twice so faste as thou
dost. Ther is a great difference therfoze be-
twene thee & Abraham & other such like. The
matters be cleene cōtrary y^e one to the other, &
the maner of their doings is vnlike. Besides
y^e how canst thou tel, whether they did so on-
ly bp^o their owne head, oz at gods speciall cō-
maundemēt. But as for the, thou hast gods
cōmaundemēt to cōfesse the truthe befoze al
men, which y^e hast acknowledged & receaued.
Therfoze in this case whē y^e hast to do amōg
y^e papists, y^e oughtest not to hide the truthe but
rather speak of it opely vnto thē. Ther is also
no final differēce betwene y^e weak that as yet
vnderstand not y^e truthe, & thē y^e haue acknow-
leged it & cōfessed it a good while, & yet bp^o a
set purpose playe dūbuget, whers it ought to
be plailly spokē. As for Nicodem⁹, he was yet
weak, & so was Ioseph of Aramathia, of whō y^e
scripture maketh no word of mēciō til Christ
suffred. But yet Nicodemus when they laid
their heads together to make Christ away,
obiected

Jacke of both sydes.

objected himself stoutly, & resisted their blood
thirsty deuises to the uttermost of his power
and Joseph was so wel confirmed at y^e time of
Christs passion, y^e he stuck not in y^e sight of
many Jewes to take down Christs body fro
the crosse, & bury it most honozably and with
most high reuerence. But, thou lowest to the
papists of thine own accorde & clokest & dissem-
blest with thē, not of infirmity nor ignorāce,
but vpo a false wile for tēporal gaine sake, or
for feare of tēporal harmes. And yet amōg
thy cōpanions thou wilt loke to be compted
for a constant fanozor of y^e vncorrupt truth, &
a very forward christiā. And so amōg the pe-
pists y^e wilt not be reckned a false wily childe,
that plaucth Judasly & sleighly with thē. Tel
me, how cā this geare stād together? I trow
thou dost not say it commeth of weaknesse &
thine own cōscience wil not suffer thee to cal
it a cōfessiō of y^e truth. How thē? Mary, thou
wilt say it is a good & a necessary forecast to
maintein peace, & perauētūre y^e papists may
be prouoked to receiue y^e truth. Of y^e fyrst I
hane alredy proued in few words, y^e peace is
rather hindred by yelding to y^e papistes. For
thei think thei do wel to murder y^e godly whe
great mē seme to fauor their sides, though it
be but with court holy water. Concerning y^e
later poit we shal se anon, whether it be possi-
ble

ble to draw h papists to our iudgemēt, by our
diffebling of h truth. I wil neuer think it like
to be true, nother do I finde example in any
hystories, & though there wer som examples,
yet respecting h untowardnes of me at this
day, I could scarce think it could be brought
about. Therfore a homely playn direct con-
fessio of h truth semeth to be best & most pro-
fitable. Salomō sayeth. Pro. xxvii. Better is
opē correction thā hiddē loue. Tush but they
allege Daaman Sirus also, which despyed
Ellieus to despence w hūm, h forasmuch as
whē h King went into h temple of his Idole,
he bled to leane vpo Daamans shoulders, he
might also goe in w hūm, & bolue hys bodye
whē h King did, & h Prophet graūted hūm.
Hereof thei gather h thei may lawfully con-
trefait in som things whē thei are among h
papistes, or do somwhat lyke thei doinges.
But thei ar in a wroḡd bore to bring in such
exāples. For singular exāples are no vniuer-
sal rules. But so it fareth, whē thei cā yma-
gine no sufficient cloke for h raine, thei tip &
turne euery thig h thei think maketh for thē
though it be neuer so litell. Mine aūswear is
therfore h many mē haue done many things
whiche are singular & not vniuersall. Abzahā
wold haue cut of his owne sōns head whē god
bade him: but h mayest not do so. God dys-
pened

Jacke of both sides.

persuaded to his people to haue many wiues at once, yet for al that thou mayest in this our age haue no mo wiues at once than one. And as for Daaman, he promised plainly, that he would neuer doe sacrifice to the Idol more: Besides y he laded two Poyles to the earth of Israel, which he potized vpon y place, lest he should catche any infection of y earth that was consecrated vnto Idols. So that by hys abstaining fro y commo sacrifices which he had vsed to do afore, he declared evidently enough, y he misliked theyr Idolatry. It was also nothing but a ciuil seruice, y he did ther vnto y king whē he leaned on his shoulders. Therfore there can no Jack of both sides defend his doings to this crample. But y gentle Jackes of both sides starte backe then to these temporall matters which trouble their mindes toto soze. Except (say they) nie yeld in som things to pacify y papists withal, the al wil com to nought in a while, heauē & earth wyl goe together as they saye. Doe you not see how wretchedly minded many ben: Whyt is better to kepe y church in som state, thā to let it be vndone altogether. Marpe Syr, those are woorthy to be called woderfull wise & wel spoken men, y can prate on this fashio, & set out the mater and make many wordes about it. Contrarywise they are compted etia ther

either for sharke doctryne soles, or very wilfull
persones, that doo Godly dissent from them,
or monyshe them of somthinges that they
ought to take aduised Counsaile vpon.

Therefore I aunswere thus. Are ye not a-
fraied also least heaue fall? In dede seing you
are men of such high wytte and foresight, you
ought to consider these two thyngs. Fyrst y
the buylding of heauen is now old ynough,
Secodly y it lacketh proppes in every place,
Therefore ye should aduise all folkes with a
greate long tale, not to loke long to liue in
sure sauēgarde, but every body to seke out in
tyme for fore holes to hyde them in, or ells
(which were the more wittily done) to set
proppes vnder heaue to holde it vp, as fast
as they can. But to speake in good sadnesse,
is it not a wonderfull rashe and an vnreason-
able shameles part of men to babble and prate
after thys sorte? Are you those most wise &
discrete ware men, y would make shyft y the
church should not be in hatred of the highest
estates of y world, and (to speake at a worde)
y it should not be vnder y crosse of persecuti-
on? Peraduenture you were bozne to late:
For you might in the fyrst vpspring of the
church haue holpen the matter anon.

The church hath in al ages suffred great
hoymes; & Christ tolde before hand, y about
the

Jacke of both sydes.

the end of þ worlde, furious outrage againſt
 Godly people ſhoulde ware fiercer & fiercer.
 And God hath his cōſiderations, why he ſuf-
 freth vs now & thē to be handled more hard-
 ly. Wea but þ church ought not to caſt her ſelf
 into ſuch perils of her own accorde. True it
 is, but to cōfeſſe þ truth to reprove Idolatry
 & other wicked vices, is not raſhly to pull the
 croſſe vpō her head, as you dreame þ matter.
 What doth þ church deſire more thā peace?
 But yet in ſuch order & ſozme, þ the cōfeſſing
 of þ truth lye not in þ duſt but ſtand vp man-
 fully. For þ muſt nedes be done, though al þ
 worlde ſhould be clattered in pieces. But your
 wiſedō would haue þ truth kept cloſe, or ſtād **path.10.**
 melwed at leaſt, ſoz fear of diſquieting worlde-
 ly commodities, & ſoz feare of prouoking þ
 papiffes: Which is agaynſt þ worde of God
 that ſayeth: Be not afrayed of them that kyll
 the body and cannot kyll the ſoule: But ra- **path.5.**
 ther be afrayed of him that is able to throwe
 both ſoule and body into Hel fier. Alſo, Bleſ-
 ſed are you when they ſhall perſecute you, &
 ſpeake al that naught is agaynſt you, lying
 ſoz my ſake Item, The tyme ſhall come that **10.16.**
 whoſoeuer kyllerh you, ſhall thynke he doth
 God ſeruyce. Item, Ye ſhall bee hated **path.10**
 of all men ſoz my names ſake. But he
 that endureth ſyll to the end ſhalbe ſaued.
 For

Peutre and

For his name sake he sayeth, that is, for confessing of Christ hartily. Item, If any man come to me, and hate not his father & his mother, his wife and his children, his brethren & sisters, and his own life to, he cannot be my Disciple. But you loytes, You synners, You blocke heades, You asses, You stubbornne, & vntractable naughty packes, why haue you no respecte to your own commodities and other mennes to?

I answer. We are not such very asses, nor so cleane wout wytte, & this reason cannot enter into our heades nor moue vs at al. But our Judgement is & the confession of & truth ought to be preferred aboue al earthly things. And as for vs, we cause no bproars. We geue no Larmmes, as they falsely lay to our charge, but we exhorte al mē diligently to & uttermost of our power to be constant in the worde of God, to geue themselves to earnest prayers, and vnto patience. We are well content to be Doltes and soles with the children of this world, but we can in no wise abyde the staunderous name of sedicion and vnnaturall stubbornne Chozlishnesse.

Yea but the papistes are kyndled by your stubbornne stiffe standing. If you would to what hyde your songs, and fynde no fault in their lyes, or (to vse my termes more manerly)

Jacke of both sydes.

Let vs understand that the proper ryght colour of Gods Church is the bloudye crosse, but let vs settle our faith constantly vpon the promises concerning the presence and helpe of God, that God wyl either mitigate our miseries, howe horrible soeuer they be, or wipe them quite awaye, or els for a little space suffering, he will do vs a greater good. turne to endure for euermore. Let our faith also strengthen a cheare it self with these true Considerations, that God is farre stronger than all our enemies; whether they be bodily or ghostly: And in his hand our tyme is, in whome we liue, moue, and are; Let our enemies the papists grunt, Let them grin let them stamp and stare, and breath nothing els but sword, fire, and gunne-shot, Yet they shall not be able to touch one haire of our head so much as with the tip of their finger, without the wyl and suffisance of God. And, like as madde Dogges haue their limites, euen so tyrantes haue their limited places, beyond the which (Let them sayne, let them doe, let them stirre what they will) they shall not passe. The Scripture sayth, Bloud thir sie and deceitfull men shall not liue out half their age. Psal. 55. Also I haue seene y wis hed exalted and aduanced aboue the Cedar Trees of Libanus. And I passed by, and

Reutre and

lo, he was not: I sought him, & hys place
was not found. *Psalm. 37.* And concern
ing the helpe of God, these bee ryght com
fortable sayings: You that are borne in
my wombe, I wyll beare you still vntill
your olde dayes, and vntill your head be
gray. *Isay. 46.* I haue made you, and I wyll
sustaine you, I will beare you, and I wyll
saue you. *Psalm. 34.* Many are y^e troubles
of the righteous, but the Lorde shall deliuer
them out of them all. *Psalm. 91.* When he
is in trouble I am with him, I will deliuer
him, and I will glorie him. Againe, be
holde I am with you still vnto the ende of
the worlde. No man shall take the shep
out of my hand: And such like sentences.

It is certeine also, that the Church of God
had neuer more glorie and dignitie, than when
it was tolled and turmoyled with most ex
treame perils, as it were with most raging
tempestes. For then God hath declared hys
mercie and Almighty power after a won
derful sorte. The *Exposures* of hely *Scriptures*
tell vs examplis at large; but I let them
sone now for shortnesse sake. The Lorde hath
is not shortned yet. And albeit there is no
manner of meanes be perceiued of mans re
son, as one that had made Shipwracke &
swimmeth in the middelt of the Sea, and
seeth

Jacke of both sydes.

I see no haue nor shore to wade out at: yet
 God shall cast vs one way or other, and
 shewe vs some haven, that we maye straggle
 out at length in osse lucke. And although
 we be drowned in the storme tempestes
 yet the body of the congregation shall abyde
 safe and sounde out of per adventure. If god
 lyue (as no man will call it in question) the
 churche must needs lyue to, as Christ saith
 I lyue, and you shall lyue. God is good
 he will save that which is the best thing in
 vs, even our soules, although the body be des-
 troied, accordyng to these wordes: He that
 loseth his life for my sake, shal save it: that is
 to say, God shal strengthen vs with the holy
 ghost, so that we shal be able chearefully and
 stoutly to abyde and overcome all kinde of
 calamities. God doth not trayne every body
 through the red sea, as he dōd the people of
 Israel: he keepeth not every man unbrunt
 in the fyre fornares, as he dōd Danys co-
 panys: he preserveth not all folkes fro care
 amonge Hungryng spours, as he dōd Daniell &
 others. There have ben very many holy me-
 women swallowed by & are swallowed by pes-
 til in the furious woundesse of y world as it
 lyeth with chaumes of y earth: many have had
 their bowels cast to wilde beasts, & into fire &
 water, but yet y merciful boūteous good god

hath not leste them distitute of his helpe. He
 helpeth them, though not outwardly yet in-
 wardly, so as their sayth groweth so strong
 & bigge, y they esteeme al y sorowes & tormen-
 tes of their body for trifles in cōparison of y
 life & glōrye to come: & reioyce y they must
 dye for confessing of Christ.

Christ deliuered not y first Martir Ste-
 phan out of y handes of most merciles mur-
 therours, he kept not y stones backe, y they
 hurled at hys head so vtolently, y his brayne
 powred on y grounde. Christ suffred this to
 be done, as though he had not regarded thys
 most blessed witnesse of hys. But yet he was
 not farre frō hym. For euen there all heauen
 was set wyde open to y most blessed martir,
 that with hys bodily eyes he espied Christ
 standing at the fathers ryght hand, so as he
 might se as it were y gate open before hys
 face, through the which he must stepp into
 euerlasting blessednes. This matter doubt-
 les was a most sure tokē vnto Stephan, that
 Christ was present w him at his suffring, &
 y same made him to reckon all y sorowes y
 he suffred but flea bitynges in respect of the
 glōry y he should straigh wayes enioy w his
 Christ Therfore this opening & cōforting
 Christ helmed there, was doubtles more
 welcomie & more ioyous vnto Stephan than

Jacke of both sydes.

If he had deliuered him from that punishment, without blame reuelation. God suffered Laurence to be Boiled on a Grydyron for confessing of Christ. But he preserved his soule & his faith after such sorte, y^e he scarcely felt y^e Coles y^e burned his body all ouer: And then whē his soule was going out of his mouth, yet he spake to Decius with a mighty stowt stomacke: O y^e tyranne yf y^e think thy gredy mynd almost satisfied, curte out a piece of me now, & thrust it in thy mouth, that y^e mayest take thy fill, & staunch thy stomacke against me. This most holy mā had not this ioyful heartye courage, nor spake these wordes of himselfe, but Emanuell y^e dwelled in him, & y^e holy ghost y^e kyndled his courage wth a feruent sayth & hope of eternall life, byheld and encouraged Laurence after thys sorte.

Therefore let vs not goe about to put awaye peryll from vs by mannes mother wytte with the Inturpe of Goddes worde and confessyng of Christ: Let vs not bring the dotting deuyles of oure owne reason into Chrystes kyngdome. For God hath determyned thys resolutely with hymselfe y^e he will gouerne his Church after an other fashyon than we thynke it conuenient: That is, he wyl suffer it to be pressed wth the crosse of persecution, but not oppressed: Exercised,

A.iii but

but not destroyed. For that he taketh to be y
most holson way for all godly men & womē.
Ther is so much wickednesse naturally gra
uen into all men, that in prosperitie & when
they haue the worlde at will, they can easily
loke on heigh, ware stowte, play the rufers
ble Goddes benefites without gramercie,
caste all care touching earnest repentaunce
out of their heart, they pray coldly and faint
ly, yea they Neglecte God and set more by
tempozall and carnall commodities than by
God. and are more afrayd of the world than
of God him selfe.

This is the very scholehouse of y diuel him
self, wherin he instructeth and bringeth by
his mynyons mete for his owne court. By
reaso wherof rest and peace doe many times
a great deale more harme to the Church
of God, than warre, banishment, and perse
cution it self. But God doth wytringly holde
his people vnder the holy Crosse, as it were
in a wraffling place, to teach the continuall
repentaunce, that godly men & women may
confesse their sinnes to be no small maters,
seying they are the occasions of calamities, y
they may aske for geuennesse by faith for Chri
stes sake, and that they maye geue them sel
ues to prayer the more feruently (for with
out afflictions and euill entreatyng prayer
warcth

wareth colde) and also that the mercye and goodnesse of God, maye the moze readly be perceaued, yea and the myghtye power of God also which is maruailous in his Saintes, and ryddeth them out of manye encombrances farre otherwile than mānes reason doth perceauce. Therfore Dauid saith: well is me that thou pulledest me vnder fote, that I might learn thy righteounesses. *psal. 119.* Again, The lord in his chastising hath chastised me, and not geuen me ouer vnto death.

psal. 113. I can not to sende peace (saith Christ) but a sworde. *Matth. 10.* Also, in the worlde you shall haue affliction. *Jo. 16.*

When me stumbe at this stumbling stone & doe ether trasforme y^e kingdom of Christ into a kingdō of the worlde, or otherwise would auoide some perils after the maner of man, y^e is to wete, in turning Religion as y^e higher powers wil: then hath God euer fro y^e beginning founde this meane, y^e he hath al to clattered & confounded, even the best counsellors y^e mānes reason could deuise, according to the old Proverbe: Homo proponit, Deus disponit. As purpoſeth, & god disposeth, y^e is, God ordreth the matter an other waye. Also. *Esa. 8.* Make your selues strong & you shalbe ouercome, gyde your gaire to you, and ye shalbe ouerthrowen laye your heades together,

and your counsaill shal not take effect : speake
the worde, and it shal not come to passe : for
the Lorde is with vs.

Notwithstanding these words ought not
to be taken captiously of any man to mysre-
porte me. I say not that the churche shoulde
withe to be in daunger, nor thrust it self wil-
lingly into perill. For what were that elles,
but tempting of God : And who saith naye,
(except he be beastly madde) but it is necessa-
ry and profitable for the churche to haue some
quietnesse : For howe could the churche be
planted, and the people rightly instructed in
the doctrine of saluation and true seruing of
God, if the churche were tossed to and fro wth
continual hurly burlies, and had no abyding
place for a season at least waye : God of hys
great goodnesse doth sometymes spare hys
churche some halcyone dayes, whiche men
shoulde make much of, & thanke God most di-
ligently for the. But I talk here of y^e comon
fashion of y^e church. It hath not one certain
standing, and perpetual place to rest alway-
es in, but it wandereth aboute as a straun-
ger for the most parte.

Mozeouer ther are none but vnlanful mea-
res of anoyding periles & temptations, re-
proued: y^e is to say, such as are practised with
the Intury of the heauenly worde of God, or

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doe let men frō confessing of y^e truth, which must nedes be plainly done wout any lettes.

Let vs also betware of this wth all diligēte forsyght, y^e we put not our trust in mannes strength, for vaine is the health of man. And yet we fraile vesselles are wonderfully bent to doe so. For wher as the helpe of God for the moste parte is hydden and marvailous, that maketh vs to hang vpon those thinges, that we are hable to atteine in a maner wth our own sēses. And y^e mater doth very much encombe euen thē that be godly. But let vs therfore fasten our assured faithful trust rather vpon God alone. For he that trusteth in him shal stande fast like the mount Syō and neuer be moued. *psal. 125.* And better it is to trust in the Lord, thā to trust in man. Better it is to trust in the lord, than to trust in princes. *psa. 118.* Again. The lord saucth neither in sweorde nor in speare, *i. Re. 17.* And *Isa. 2.* I will saue them in the lord their God, and I wil not saue thē in bow, nor in sweord, nor in battail, nother in horses, nor in horse men. And in this behalfe god doth for y^e most part teach vs by experiece, how vaine & what lost labour it is to layne to the onely succour of mannes helpe. For he stryppeth men almoste out of all the helpes that they hanged vpon, and afterwarde he sheweth evidently,

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that

Peutre and

that he is the only defendour and sauyour of his church, that men should not thanke their own power for one iote, but ascribe al to god alone, w^{ch} whom it is all one to saue other in many o^r in fewe, yea & without all visib^le & mannes helping meanes. Howbeit I would not haue any man to make cauillatioⁿ at my saying, as though we should caste awaye all helpes & lausfull meanes y^e may be had without offence. For necessity requireth vs to pul awaye our trust only fro^m them, that we maye trust in nothing but in God alone, which is the buckeler, sheilde, & sure fortreasse of al beleuers, so as in this behalfe the church maye be discerned fro^m the Heathens. For the sauegarde of the churche dependeth of the Lord, & as for y^e Heathē they put their hope in the selues & in their worldly powers. Alas saith in Sophocles, that euery cowheard getteth the victorie, if God helpe him: but he would haue the victorie without God. But David saith: Thou Lord art my preseruour, thou art my Glorie and the lifter vp of my head. Thou haste stricken all them that were against me without a cause, thou haste dashed out y^e teth of sinners. *psal. 3.* The lord is my light and my saluation, whom shall I be afrayde of? The lord is protectour of my life, whom shall I be adzeade of? *psal. 17.* The Lord is my hel

Jacke of both sydes.

heloour, & my defendour, & in him my heart
hath trusted, & I was holpen. *psal.*.28. *The*
geueſt kinges their ſaueguarde. *psal.*.143.

Let vs alſo ſubmytte our ſelues vnto the
will of God, when we ſee tempeſtyous ſtoz-
mes bluſtre againſte vs on euerye ſyde as
thicke as hayle: Let vs not grunt againſt ſo
many afflictions, noz be angry wth God & his
wozde: let vs not ſhake of the confeſſing of *h*
truth, Let vs not runne vnto vnlaufull mea-
nes, but ſticke hard, & goe thzough with the
mater, & loke patiently for helpe at Goddes
hand, as the *Psalme* ſaith: Loke for the lord,
ſticke to it manfully, be of good cheare, and
abyde the Lordes leaſure. *psal.*.27. The lord
became the poze mannes refuge, & his helpe
ata pynche when he was in trouble. *psal.*.10
In an other place: If he tarye, abyde his
comming: for he will come and not tarye.
Aba..2.

For this obedience God requireth at our
handes euen in corpozall thinges, that we
ſhoulde ſubmytte our ſelues vnto his will,
and exerciſe patience. But that is alſo paſt
our powre: & therfore we are promiſed helpe
of the holy ghooſt, whiche we muſte praye di-
ligently for. As the.37. *Psalme* biddeth vs:
Submytte thy ſelfe vnto the Lorde, and
pray vnto him. In whiche wordes theſe two
matters

Penitence and

matters are most goodly knytte together:
 First patience & subiection, which acknow-
 legeth y^e will & chastisement of God. Secon-
 darily prayer, which telleth vs where & after
 what maner we must craue helpe, euen of
 God alone wth feruent and continuall gro-
 nyngs, & cheare our heartes wth his comfozte.
 Christ promyseth a comfoztour, wthout whō
 we shal sicke al in a pittifull case, yea we rather
 melt away, as it were butter with the heat of
 the Sunne.

Watch & pray, sayeth Christ vnto his Dis-
 ciples, y^e you enter not into tentacion. And
 what y^e efficacye of true prayer is, y^e hystories
 of holy scripture make report, y^e the greatest
 matters of all are many tymes obteyned &
 brought to passe by Godly mennes prayers.
 And vnto prayer there belong very manye
 thyngs, which cannot be had in y^e church but
 out of y^e Rolles of Goddes recordes: As to ac-
 knowlege God, to repent, to beleue con-
 stantly in y^e Mediatour, to know the promy-
 ses concerning thyngs both bodily & ghostly,
 to knowe what maner a one y^e church is bled
 to be, to haue sure hope of euerlasting life,
 and to loke for help or for mitigation of our
 paynes in thys life: And such lyke.

Finally, let vs consider & consider again,
 how glorious a case they shalbe in, at the co-
 ming

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myng of our Lorde Iesu Christ, that haue
mafully sheadde their blood for confessing of
him. When they shal stand there, one y was
sawed asonder, an other y had his head stric-
ken of: One y was runne in with a sworde,
An other that was twytched by in an halter.
One that was stoned to death, An other that
was drowned in y water: One y was bur-
ned, An other that was deuoured of wyld
beastes, And an other y was pyned for hon-
ger. What brooches, And galaut araye shall
thys gayre be in their bodyes: What a me-
ry meting shall there be of Christ & these his
witnesses: How honourably shal he welcom
them: What crownes shall he decke them
withall? What a goodly sight will it be of
them vnto all, both Angelles & men? This
dignitye John expreſſeth in few wordes:
These be y sainctes, that haue sheadde their
bloode for y testament of their God. Let vs
therefore diligently bende our selues to the
same ende.

Prayled be God the
Father, the sone, &
the Holy ghost:
Amen.

